



MS

A. xxiii. l

16862/A

D<sup>r</sup> Quincy was the Author <sup>of one</sup> of the earliest private English Dispensatories— he published it in 1718 and in 1739 it had reached the 11<sup>th</sup> Edit— it was an excellent performance and also the foundation of most of the later private ones

F. Brit. 17 Vol. 331

Quincy's rules <sup>the now a little antiquated</sup> are for the most part very good— Ibid 331

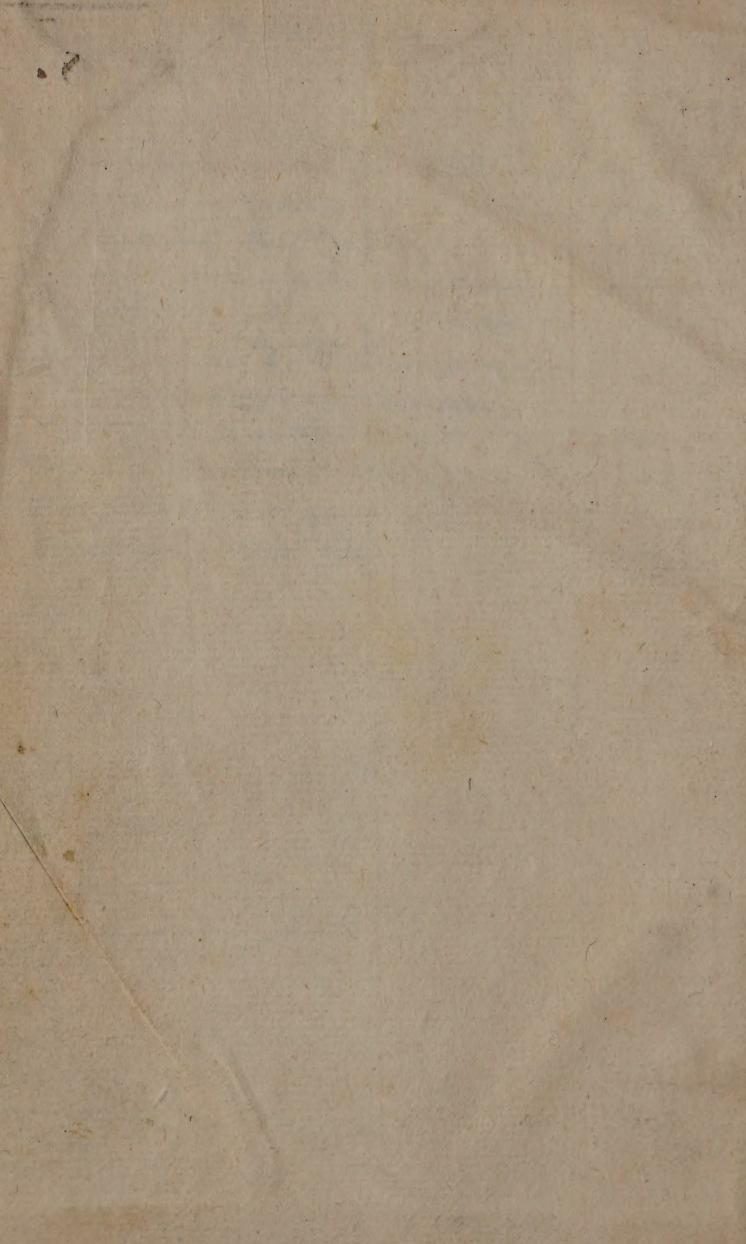
Those Epistles show D<sup>r</sup> Carr to have been a man of abilities <sup>compare</sup> his remarks for instance on Coffee Tea &c at p 24 with those of most <sup>of our</sup> modern writers who are so prejudiced against them

EMR 1831

1133  
bat 58-51  
loan 69









1357  
Dr. CARR's

*Medicinal Epistles*

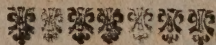
Upon Several OCCASIONS.

Done into ENGLISH, as a Supplement  
to the Explanations of SANCTORIUS's  
Aphorisms.

---

By JOHN QUINCY.

---



---

London; Printed for William Newton, near the  
Pump in Little-Britain, and J. Phillips in  
Cornhill. 1714.

Dr. CARR'S

Medicinal Epistles

Upon Several Occasions

Done into English, as a Supplement  
to the Explanations of SANCTORIUS  
Aphorisms



\*\*\*\*\*  
\*\*\*\*\*  
\*\*\*\*\*  
\*\*\*\*\*  
\*\*\*\*\*

London: Printed for William Newton, near the  
Pump in Lincoln's-Inn, and J. Thomas in  
Coventry: 1774.

---

---

THE  
PREFACE  
TO THE  
READER.

*THE* same Motives which prevailed with me, some Time since, to Translate and Explain SANCTORIUS's MEDICINA STATICA, have likewise induced me to render the following EPISTLES into our own Language, as a proper SUPPLEMENT. They are wrote upon Subjects that are almost in every one's Concern to be acquainted with, so far as they are liable to affect a

A 2      Consti-



## ii The P R E F A C E.

*Constitution for the Better or Worse, and may be useful either in Preserving or Restoring a good State of Health.*

I have in some Places, which did nearly fall in with any of SANCTORIUS's Aphorisms, directed the READER, by References at the Bottom of the Page, to them; rather to assist him by such a Comparison to understand the Matter better, than to convince him by Authorities.

A Learned READER will discern that the Author of these EPISTLES, was not so Great a Master in the THEORY of his Profession, as some late Improvements have enabled many to be since; yet in the main there will be found a great deal of plain and useful Instruction, such as may supply an indifferent Person with those Rules as may be of great Advantage to him in his Care of the most valuable Enjoyment of this Life.

The BOOKSELLER has informed me of an Error I was guilty of in the PREFACE to my Explanations of MEDICINA STATICA, in betraying myself to be an Apothecary. I cannot pass this Opportunity of extenuating so grievous a Fault, though I must own

# The P R E F A C E.

iii

own my Inadvertence, in expecting that a naked Name might make a Book go as well, as one with a Retinue of Capital Letters; and that tolerable Sense might make its Way without TITLE PAGE DECORATIONS, or the SANCTION of a DEGREE. Had I been aware of such Prejudices, I would have concealed my Misfortune in that Respect; but as I am now embarked, I cannot pretend to put my self off with a more considerable Character.

THE



T H E

# CONTENTS.

**E**pistle I. *Concerning the frequent Use of Snuff; in what Cases it is good, and wherein hurtful.* Pag. 1.

Ep. II. *Concerning the Custom of Smoaking Tobacco; To whom it is hurtful, and when to be used.* pag. 14.

Ep. III. *Concerning the good and bad Qualities of Coffee-House Liquors.* pag. 23.

Ep. IV. *Concerning the Injury of Strong Liquors in a Morning.* pag. 31.

Ep. V. *Concerning the Use of Tunbridge-Waters in the Gravel.* pag. 40.

Ep. VI. *Concerning the Use of the Bath in promoting Conception.* pag. 50.

Ep. VII. *Whether it be best for a Child to suck its Mother, or a Nurse,* p. 58.

Ep. VIII. *Concerning the Air of Montpelier, in Consumptions; with an Enquiry into the Use of Issues in the same Distemper,* p. 70.

Ep. IX. *Concerning Cutting of the Hair, and of what Service it is in Pains of the Head,* pag. 83.

Ep. X.



# The C O N T E N T S.

- Ep. X. Concerning the Hemorrhoides, and  
To whom they are healthful, pag. 92.
- Ep. XI. Concerning Costiveness, how it is oc-  
casioned, and how remedied, pag. 100.
- Ep. XII. Whether it may be known by the U-  
rine that a Woman is with Child, p. 108.
- Ep. XIII. Concerning a Maid in France, said  
to fast five and thirty Weeks, pag. 117.
- Ep. XIV. Concerning the Cause of the Evil,  
which is said to be cured by the Royal  
Touch, pag. 128.
- Ep. XV. Whether it is healthful to be drunk  
once in a Month? pag. 134.
- Ep. XVI. Concerning two Nuns, reported to  
have changed their Sex. pag. 142.
- Ep. XVII. Concerning to whom it is proper to  
eat Suppers, and to whom not, p. 151.
- Ep. XVIII. Concerning how many Hours is  
proper to sleep, pag. 161.

*Medicinal*

---

### The Booksellers Advertisement.

**M**edicina Statica : Being the Aphorisms of Sanctorius, Translated into English, with large Explanations. Wherein is given a Mechanical Account of the animal OEconomy, and of the Effecacy of the Non-Naturals, either in bringing about or removing its Disorders. Also with an Introduction concerning Mechanical Knowledge, and the Grounds of Certainty in Physick. By John Quincy. Printed for Will. Newton, near the Pump, in Little Britain. Where likewise may be had the best Editions of the Classicks in Utum Delphini, Variorum's, and other scarce Books.

---

---

# *Medicinal Epistles,*

Upon Several

## OCCASIONS.

---

### EPISTLE I.

---

CONCERNING

*The frequent Use of SNUFF; in what Cases it is good, and wherein hurtful.*

MY LORD,

**T**HE Letter which Your Lordship favoured me with, I have lately received; and I cannot but own my self greatly indebted to that Goodness, which you therein are pleased to shew towards me.

But that I may briefly dispatch what you command, *viz.* whether the frequent Use of *Snuffs* is to be reckoned of general service; Your Lordship enjoins me to give my Thoughts in Writing, in what Cases it

B

appears



appears, upon reasons taken from the Nature of the Animal Oeconomy, to be good. Although the difficulty of the Task, and the croud of Business which I have upon me, might justly restrain me herein, yet I must confess that I find my self more inclinable to answer Your Lordships Expectations, though little enough qualified for such a Work (of such Weight are Your Commands with me) than offer an Excuse, although a just one, to the contrary.

To me it is Admiration, by what Charms Men are enticed to such frequent Repetitions of those Powders (for the Women as yet have not taken the Infection) and especially in some neighbouring Countries, where there is a less frequency of Smoaking Tobacco, where they use it, to such a Degree, that they scarce forbear it even in their Devotions. In Visits the Snuff-box is tendered as a considerable Part of the Entertainment; and to shew Dislike to it, is almost enough to single a Man out for a Heretick; Persons chusing to endure Hunger and Thirst rather than the Want of this Powder. In short, whatsoever the Epecuræan Sect contrived for their Gratifications, if Custom is a sufficient Proof, is nothing in Comparison to the Titillation of snuff, and the Pleasure of blowing it out again. But

But to return to your Commands; a great Man well observes, that those Physical Conclusions are most certain as are supported by the Constitution of an Animal Body. I am therefore much beholden to the famous *Sneider*, an eminent Professor of Anatomy in *Germany*, who in a Treatise of the *Os Cribriforme* (which undoubtedly you are supply'd with) demonstrates by a Number of uncontestible Experiments, the Impossibility of Purging the Head by any Application to these Parts; I refer therefore your Lordship to that Author, rather than severally to repeat them here; it being sufficient only to take Notice that the *Os Cribriforme* is impervious, and of Consequence by no Means suited to drain any Humours from the Brain.

But it may be objected, That to deny any Outlet for that Slough which is generated about the Brain, is no better than breeding in every one's Head a Viper, which cannot be born, but by eating thro' the Bowels of its Parent.

But the Answer is obvious, that all Impediments being removed, there are always Passages large enough for the Discharge of any Humours from the Brain, to wit, by the Jugular Veins, as evidently appears by

the most accurate Experiments of the famous Dr. Lower.

As for what relates to the other Objection, that it is impossible to know whether the *Os Cribiforme* is impervious or not, because there is no trying any Experiment in a living Body, and in dead Subjects those Parts are subsided, and closed up, which in living are dilated and open; so that to conclude from one to the other is not just.

But, with the Leave of so great a Man, upon the Subsidence of the Fleshy Substance and Vessels in a Carcass, of Course those Perforations of the *Os Cribriforme*, would lie opener, by the shrinking of the Vessels which pass through them; and so on the contrary Account, would there be more Room for a Discharge of the Humours from within outwards.

Moreover, those Vessels which perforate the *Os Cribriforme*, are set a part for more Noble Uses than Drawing off such Filth; those Fibres and Threads which are spread upon and run over the Inside of the Nostrils, serve to Sense and Motion, and who is there then can imagine that the Smelling must not be destroyed, if the Vessels serving to this Purpose should also be made a Sink to the Brain?

That

That there are Lymphaticks running over the outer Surface of the Brain, I have my self seen in a Subject at the Hospital at *Leyden*, in the hard Frost in eighty three, dissected by that able Physician, Professor *Schafti*, who has often himself attested the same. I am readily inclined to think that these Vessels were rendered conspicuous by the Frost, which at other Times we search for in vain, because by their Softness and Smallness they immediately subside and disappear, unless hardened by such a Frost as this, of which no one ever heard the like before. These Vessels passing through the *Os Cribriforme* go along with the Fibres and nervous Threads, and (if it be allowed so to conjecture) serve for their Moistening, by which Means, that Ductility of the Nerves, which is so necessary to this exquisite Sense is secured, and which otherwise for want of such a Moisture would grow dry, as they are every way exposed to the external Air, and so this Sense would be impaired, if not quite lost; and this Opinion is confirmed by the daily Observation of such as are bewitched with the continual taking of Snuff, for they lose their Smelling, by drying up the Vessels which should supply this Moisture.



Whoſoever is conſtantly taking ſuch Powders, never ſneezes ; the Veſſels coaleſc and dry up by too great a Suffuſion ; the Fibres grow ſo flaccid, that they are not able to communicate the Motions made upon them ; and that exquisite fine Membrane covering the Inſide of the Noſe, grows almoſt callous by too frequent Irritation inſomuch that upon a thouſand Sollicitations, it remains inſenſible.

I beg Pardon, my Lord, that I ſo long keep you upon the Structure of thoſe Parts, who are too well acquainted to need any Inſtructions therein.

That moſt vehement Expiration following upon deeply drawing in the Air, which is called *Sneezing*, is provoked by a very ſlight Irritation of the Noſtrils, which being communicated from the Nerves there, to thoſe of the *Diaphragm* and *Abdomen*, ſuddenly draws them into the ſame Convulſions, and by that means makes a violent Expulſion of the Air.

A Sound is made, by the Mouth not being ſufficient ſo ſuddenly to emit the Air, and rendering it neceſſary that ſome ſhould burſt through the Noſe, whereſoever it can find way, and by ſtriking ſo forceably againſt the Membranes as to make ſome Noiſe.

We

We sneeze upon looking up against the Sun, from a certain Rarefaction of an acrid Lymph inclosed in some little Cells in the Nostrils, which by that means stimulates the nervous Fibres, as with Needles.

We likewise sneeze upon taking Cold, because there is thereby a Precipitation of an acrid *Serum*, whose Pungency has the same Effect.

Sneezing is reckoned by some a Distemper, nor indeed is it no small Uneasiness, when it returns frequently from an Overcharge of *Serum*, which has such an Acrimony as obstructs it in its Circuit, and makes it deposite Particles of an irriating Nature. \*

The Use of Snuffs in Diseases of the Breast are least safe; they aggravate rather than help a Pleurisy, or a Peripneumony; to those who spit Blood they are fatal; and they hasten the End of such who have a Vomiting of the Lungs, for that

B 4

*Cystis,*

---

\* Upon Obstruction of Perspiration, the Juices are frequently sharper; and as an Obstruction of one Evacuation is the Encrease of some other, so some of those Particles which ought to have passed the Skin, often are separated into the Nostrils, and by their Vellifications provoke Sneezing. See *Sanct. Sect. 1. Aph. 5. Sect. 2. Aph. 51.*

*Cystis*, or Bag which with Ease and Rest might have continued without much Mischief, upon so violent a Motion of the Body, breaks through its Lodgment, and overwhelms the Patient with its purulent Contents. For the same Reason they are found not to agree with plethorick, astmatick, and bulky Constitutions.

*Errhines* are also to be suspected in Weakness of the Eyes, Ophthalmy, and Dimness of Sight, lest by chance they throw more upon the Part than they draw from it. *Hildanus* speaks of a Person made quite blind, by too frequent a Use of them. But as often as Nature her self without any Provocation from Medicines, solicits this Concussion, it is in vain to rub the Eyes, or stop the Nostrils to prevent it, and ought willingly to be indulged.

Whosoever are subject to Hemorrhages, ought to avoid sneezing, lest by such Concussions of the Body, the Vessels should break open, and the Blood bursting out of its Confinements should flow too violently, to be again restrained by any Art of Physick; hence a way is made even for Apoplexies, for as by a violent sneezing, the Blood sometimes breaks out at the external Vessels, why not also through the internal?

The



The same Advice I likewise give to such of my Patients as are subject to too large menstrual Discharges, unless their own Discretion has suggested it before; and also to such as are with Child, lest it produces Abortion; and lastly too, to dropical Persons, because the Laxity of their Vessels makes them the more liable to be broken.

They who are subject to Vertigo's ought to be careful herein, for the Frequency of this Practice will aggravate the Disease; after such Concussions the Spirits are more apt to run into those Disorders, nor is it easy to use the Head to Convulsions, especially in young People, without endangering sometimes Epilepsies themselves.

Lastly, Where there is any Rupture, there more especially ought this Custom to be avoided, for the Make of a humane Body teaches us, that upon a deep Inspiration, the Fore-runner of Sneezing, the *Diaphragm* is immoderately thrust downwards, by the Depression of which, the Contents of the Lower Belly are likewise thrust downwards, and consequently the Rupture encreased with a large Intumescence of the *Scrotum*. Experience confirms the same, holding the Breath, which keeps the *Diaphragm* in a Plain, is frequently reckoned the Cause of a Rupture.

ture. Lastly, Such vehement Expiration cannot but strain the Processes of the *Peritoneum*.

But this great Man objects, if Sneezing be not healthful, how comes it about that in Distempers accounted malignant, it is a Symptome of Recovery, although all other things are threatning; and if upon Provocation thereunto, the Patient does not sneeze, it is reckoned a fatal Sign.

First of all, the former Assertion is to be question'd, for several have died in malignant Distempers notwithstanding they have been brought to sneeze. The Records of Medicine and History take Notice of a Plague, a Distemper in the highest Degree malignant, which raged in the Time of *Gregory the Great*, that carried off all that were taken with a Sneezing.

Secondly, Nature never endeavours at a critical Discharge of this kind in Persons who have habituated themselves to strong Snuffs, and by Degrees to the strongest of all; for the forementioned Vessels will be so much dried up, and the Membranes so hardened that no Moistures can be supplied, and if any be supplied, the Fibres will be rendred insensible of their Irritations.

Thus

Thus much only can be said in this behalf, that Sneezing is a good Sign in desperate Cases, as in malignant Diseases, where there is the utmost Depression of Spirits, because it shews the Nerves to have preserved their Sense of Feeling, and that there is yet a Sufficiency of Spirits to perform such a Concussion; and upon the same Account it is a fatal Sign if Sneezing does not ensue upon Provocation thereunto, because it proves the Muscles and Nerves to have lost their Sensation, and rendred flaccid, and destitute of Spirits.

Although, my Lord, I do not approve of the frequent Custom of Sneezing, and condemn it in the foregoing Cases, yet I would not be thought to blame it upon all Accounts, for Reason as well as Experience demonstrates its Usefulness in the following Instances, so that it be not indulged without a manifest Necessity.

Every one has experienc'd Relief in Heaviness of the Head from Sneezing, any Pains therein ceasing upon opening the Vascular Ducts, and removing some little Obstructions by such violent Concussions of the Body; upon the same Account it is good in a Noise in the Ears, Hiccup, Sleeping Diseases, and sometimes in Epilepsies themselves.

To



To the Female Sex it is of great Service, in hysterical Passions, hard Labour, and for the Expulsion of a dead *Fætus*, or *Secundine*.

Yet I am an Enemy to the frequent Use of such things as procure it, because it is essential to the Efficacy of a Medicine that *it be used but seldom*, for *Opium* by frequent Repetition ceases to procure Sleep, altho' given in a prodigious Dose. In short, there can be no hopes of receiving Benefit by any thing that has been made familiar without a manifest Necessity.

One thing further is to be advised, *viz.* to refrain from the use of the strongest *Errhines* and altogether forbear *Euphorbium*, *Pyrethrum* and *Hellebore*, and rather (because such Medicines cannot be too simple) to provoke Sneezing, only with a fine Powder of red Roses, which answers the End of all Snuffs, and without any Violence.

I will not tire your Lordship with Instructions concerning what ought to be done before, after, and in the Time of Sneezing, nor with the Thoughts of the Ancients upon this Head; Medicine with them, has had its Superstitions as well as Religion.

The Custom of saluting those who sneeze cannot have escaped your Acquaintance  
in

in History ; it obtained long before the Time of *Gregory the Great*, when that Plague raged at *Rome*, wherein Sneezing was so fatal a Sign ; for *Apuleius* takes Notice of it, who writ not less than three hundred Years before *Gregory*. In foreign Countries amongst the *Reformed* as well as those that are not so, the Custom does at this very Time prevail ; and not only those of Rank and Education, but even the common People are infected with this Fantastique, saluting, and expecting to be saluted upon such Occasions.

These are the small Observations, which the Shortness of my Leisure, or to speak more justly, the Narrowness of my Capacity has been able to furnish me withal, which altho' they may not be very satisfactory to one of your Discerning, yet they will remain as a Testimony how much your Commands weigh with me, and that nothing is more my Ambition, than openly to profess my self,

*Your Lordship's*

*Most Humble, &c.*

## EPISTLE II.

CONCERNING

*The Custom of Smoaking TOBACCO; To whom it is hurtful, and when to be used.*

SIR,

**Y**OUR last Letter informs me, that a Gentleman in your Neighbourhood, of Learning and good Sense, and particularly in your Friendship, has advised you to smoak Tobacco. You ask my Advice, whether you shall observe his Directions?

I hope, Sir, that I shall not be thought to detract from the Ingenuity, or Learning of the Gentleman, your Neighbour, although I should under-rate his Pretensions in Medicine; he may be a very learned Man, and yet not a Physician, and he may be a very faithful Friend, and yet not able to give proper Directions with Relation to your Health, how desirous soever of serving you. An Education foreign from Physick, permits, or rather obliges the use of Means doubtful and hazardous, with-

out



out any Regard to the Constitution, or the reigning Disease; but a Physician supported with Reason and Judgment, and by Experience instructed in the manifold Virtues and Uses of Things, gives no manner of Advice, without weighing all Circumstances, and particularly acquainting himself with the Constitution of his Patient.

There is no Difference in Empericks, and one may be consulted as soon as another, for which Reason they kill as many in a Year, as die in that Time of a Fever.

But for a Physician to discharge a good Conscience in his Cares of a Patient, he will take his Measures from the preceeding Symptomes of a present Disease, from the particular Constitution, and from the Efforts of Nature towards a *Crisis*; and so according to the several Indications in this or that Patient, vary his Medicines and Means of Cure.

*Tobacco* came into Use but some Years since, especially in *England* and *Holland*, chiefly amongst Soldiers and Seafaring People, perhaps from their too much Leisure from Business; yet the Observations of Physicians do not acquaint us that in these Countries there are fewer Diseases since its Use; nor that there are more in *France* or *Italy*, where it is very little used.

But

But as for what regards your Health, about which, worthy Sir, you particularly ask my Advice; you are of a *bilious* Constitution; or to speak in the modern Language, *Saline*. This is manifest from that continual Thirst you complain of, from that Bitterness in your Mouth, restless Nights, Heat of your Body, Quickness of Pulse, thin and yellowish Urine, and from your Leanness; which Sympmtomes, unless you would aggravate them, forbid the Use of Smoaking.

That Thirst which torments you, is habitual and genuine, and not from any Obstructions of the Salival Ducts, for that would rather produce only a Dryness, but from a Defect of Moisture in the Blood; and therefore you may depend upon an Encrease of that Complaint, if you draw away any thing by Smoaking.

But the Patrons of *Tobacco* reply, That a Pipe provokes us to drink, whereby that Inconveniency is prevented; the Drink supplying the Expence of that Moisture.

A fine Excuse: But first, so you only remove the Mischief which you make, when whilst you spit out with Addition, what you drink, you wet the Floor, but dry up your Body.

Secondly,

*Secondly*, This Practice provokes Tipling almost every Moment; than which nothing can be worse for the Appetite, because it dilutes and enervates the Stomachical Ferment, from whence cannot but arise an *Iliad* of Mischiefs. I doubt not but hitherto you have lived in Sobriety; you ought too to beware of Fuddling for the future, because you'll find it the harder so to do, when the Necessity of Drinking, Custom, and the frequent Sollicitations of others press you to it; and the Glass, without the Help of *Tobacco*, passes as it were without Danger.

But, *Thirdly*, Drinkers are more thirsty than Persons of Temperance, because they have a greater Degree of that tumultuous Motion in the Nerves of the Throat and Gullet, than such who are sober and accustom themselves not so much to Tipling; for the Seat of Thirst is not in the Stomach (for in burning Feavers it is not quenched by drinking never so much) but in the Nerves of the Throat and Gullet, which are continually to be kept moist; so a certain Degree of Motion in the Nerves of those Parts, is wont to excite in the Mind the Idea of Thirst, which goes off again upon the Cessation of that Motion.

C

But

But upon another Account *Tobacco* is to be condemned, with respect to that fatal Distemper with which you are threatened ; it is not above two Years since you were alarm'd with the Forerunners of an Apoplexy ; and what confirms me more in my Fears for you as to that Distemper is that your Father died of it. Who is there that does not perceive how much this *Indian Weed* is conducive to that Disease ? Experience informs us of many seized with it in the Time of Smoaking, which is also confirmed by the Testimony of the famous *Deckers*.

From the Oily and Biting Taste, and the poisonous narcotick Smell of this Herb, it is plain that it ought not to be advised in paralytick Cases, but avoided as *Opium* it self. It may likewise be pronounced destructive to the Nerves, and consequently pernicious in all nervous Diseases.

Some accustom themselves to Smoak before Dinner, as a Whet, and others afterwards to promote Concoction, but it very rarely answers those good Ends ; it may perhaps be of some Service to phlegmatick and cold Stomachs, but upon that Condition, that it be used only at those Times. It is observable, that such as go to six Pipes a Day, there is hardly one in sixty,



sixty, but finds a Decay of Appetite ; amongst such as exceed to ten, not one but quite loses it.

But in a Word, I think the Practice of Smoaking is by no means to be allowed of in *bilious* Distempers and Constitutions, but in such as are phlegmatick, it may in some measure be indulged.

Chewing of this Herb, so familiar to some, is yet less to be allowed of, especially to hot Lungs, because it abounds with a very acrimonious Salt. If you instil the least Portion of it imaginable into a Viper or Serpent, through any Perforation of the Skin, it certainly kills them ; if you hold a Phial of its Oil but a little Time to the Nose, it provokes Vomiting. Truly, Sir, I cannot but be apprehensive (though perhaps you may think this Caution needless) that sometimes while this Herb is rolling about, and chewing in the Mouth, some little Particles of the Juice drawn from it, may get through the Apertures of the *Epiglottis*, a Passage slippery enough, and so get down to the Lungs ; by which means their little Cells would sooner be corroded by such an ungrateful and acrimonious a Guest, than by drawing in its Smoak only through a long Pipe. But yet continual Smoaking it self will render the

C 2

Teeth,

Teeth, before Sound and White, as black as a Chimney, and at last rot them, in-  
somuch, that there is scarce one in a thou-  
sand, who by long Smoaking does not  
lose only the Whiteness of the Teeth, but  
the Teeth themselves.

*Diemerbroeck* found by experience smoak-  
ing to be of great use in the Time of a  
pestilential Contagion, as he testifies in his  
Book *de Peste*, he looked upon it as the  
best Preservative in such Cases, so that the  
*Tobacco* was of the best sort, and made in-  
to Rolls from the larger Leaves, *by the Help*  
*of which, under the Blessing of God, he pre-*  
*served both himself and many others from the*  
*Contagion.* But after the *Plague* ceased he  
wholly left it off, thinking it not proper to  
accustom himself to it, lest by that means  
he should lose its good Effects, and use it  
to its Hurt, as most People at this Time  
do.

Where a Person is liable to Tumours a-  
bout the Throat, at the first I would per-  
swade him to smoak, because I have found  
by Experience such to be removed there-  
by, upon leaving it off to return again,  
and again upon repeating it to disappear,  
by Virtue of its opening those little Drains  
which proceed from those Parts into the  
Mouth ; for that Acrimony which is  
perceivable

perceivable in the Smoak, solicits the Glands to a more considerable Discharge of their Contents, by that Titillation and Irritation which it gives them ; if any one therefore is subject to spit too much, to such this Practice is never to be advised.

It is serviceable in Pains of the Teeth, Suffocation of the Womb, in such Distempers of the Eyes as proceed from a Flux of Rheum, and for the Prevention of an *Asthma* ; but it is worth taking Notice, that it has these good Effects only where it has not been accustomed to before ; if therefore you expect any Benefit from Tobacco, avoid by all Means using it too often. *For nothing ought to be more taken Care about, than not to lessen in Time of Health, the Means of recovering it when lost.*

There are some who urge very honest political Reasons for Smoaking, and please themselves in so doing, but it is not my Business here to meddle with such Arguments.

If, Sir, what I have here said happens to fall in with your Inclinations, it will perhaps please you the better ; but both Friendship and my Profession require of me plain Dealing. (I perswade my self that the Gentleman, your Neighbour, will easily come into my Opinion, unless he

thinks it a Crime to confefs a Mistake.) It is not the Business of an honest Physician to suit his Advice just to the Relish of a misinform'd Judgment, but directly to the Exigency of his Patient; not to humour a Phantacy, which corrects what's hurtful and unwholesome (for such is most detestable Adulation) but faithfully to admonish against such Mischiefs; not to consult what is pleasing only, but also what is profitable; by which a Physician may expect to please his Creator, satisfy his Conscience, and serve his Patient, than which nothing is more desired by,

*Your very Humble*

*Servant, &c.*

EPI-



---

EPISTLE III.

---

## CONCERNING

*The good and bad Qualities of COFFEE-  
HOUSE Liquors.*

Worthy SIR,

**T**HAT it is the Part of a wise Man to take care of his Health, you demonstrate by your own Example, and I heartily congratulate you in your success in the exercise of that Care: That advanced Age, which impairs the strength in others, and gives wrinkles to the Face, brings to you new Comeliness and Vigour; insomuch that you have arrived to that condition of Life which happens but to very few, which is, *To Live and not grow Old*; and least you should err in any Particular, you ask me, which of the *Coffee-House* Liquors (for there are now a great many sorts) is most wholesome, or rather least unwholesome; because you are often called thither for the Transaction of your Affairs, or the promotion of Trade.

In the Eastern Countries these Liquors are greatly in Use, and they seem to receive  
good

good thereby ; for that large Perspiration which is common to the hotter Climates is by no means to be checqued, but rather by such Drinks promoted. And for the same Reason after any violent \* Exercise, whether Walking or hard Riding, you ought to indulge the Use of these Liquors plentifully, because they will keep up a general Perspiration, and prevent its Remission too suddenly ; and by that means you will prevent all Danger of taking Cold. It is no great matter what sort you Drink, so that it be hot, for by that it chiefly has so good an effect.

First, The Liquor called C O F F E E justly deserves the Preference, and by those accustomed to generous Liquors, is reckoned to have in it something Volatile and Spirituous ; if it be strong enough of the Berry, well settled, and has not stood till it be dead, flat, and tasteless.

It is very serviceable to a Stomach that is cold, and subject to gross and viscid Juices, and as the lesser Bitters it is reckoned a Stomatick, as it incides and attenuates ; by which Qualities it has obtained

---

\* See *Sanctonius*, Sect. 5. Aph. 18. 35. and the Digression concerning the Elasticity of an Animal Fibre, under Aph. 9. of the same Section.

tained a great Reputation for preventing Surfeits, and the mischeifs of over Eating, but in bilious Habits it is very hurtful.

It prevents Sleep, and consequently stays a long time in the Blood, and supplies the Spirits; whence it is of the utmost service in *Coma's* and *Lethargies*; but it is not to be advised to such who are but indifferent Sleepers.

It inclines fat Persons to grow lean; for those Salts, of which its Bitterness is a sign, abrade and ware away the laxer substance; and for that Reason is it not advisable to lean People.

The *Arabian* Women promote their menstrual Evacuations by frequent Draughts of this Decoction hot, and by the same means procure them when obstructed.

Some commend this Liquor in the Scurvy, ill Habits, and Hypochondriacal Cases, but I can hardly think it of Efficacy enough to reach the Cause of those Obstinate Distempers. Too frequent a use of it, by its drying Qualities, makes it hurtful to the Nerves. The Grounds at the bottom of the Pot upon its setting are not good, and ought to be carefully avoided.

Secondly, The Herb T E A, may be reckoned a fine Aromatick, as it is endewed with the Virtues of that  
Tirbe

Tribe ; it exerts its Qualities in opening and discuffing, but in fuch a gentle manner, as makes it very agreeable to Nature.

Its chiefest Quality is in being good againft the Stone in the Bladder, if what the *Chinefe* boast of is true, viz. that no one who uſes it is ever troubled with the Stone ; it opens the urinary Paſſages and provokes Urine, as every one does experience who Drinks any Quantities of it. It may ſo be ſaid good againft the Stone, as by its quick Paſſage it waſhes away that Gravel, which otherwiſe might lodge and produce Concretions, eſpecially if the Infuſion be ſtrong ; but for that Reason it ought carefully to be avoided by ſuch as are Apprehenſive of a *Diabetes*, or are ſubject to make bloody Urine.

Diureticks very much aſſiſt in waſhing the Salts out of the Blood ; as appears by the Saltness of the Urine ; and upon that account this Infuſion is reckoned good in ſuch Diſtempers as have their riſe from too much Salt. This Opinion is confirmed by the Account of the *Chineſe*, that they are never troubled with the Gout ; they keeping the Blood ſo free from ſuch Mixture, as to prevent its lodging any upon the Joints.



It promotes Sweat, and quenches Thirst; and so it is allowed to be drank in Feavers. And I have known pains in the Head, which arise from too full a Stomach, often relieved by it.

But if any one observes a swelling and hardness of the Belly after Drinking much of this Liquor, as it sometimes happens, such ought to forbear its Use.

A great many go out in a Morning fasting without any manner of Inconveniency, such is the power of being accustomed to it. But if, Sir, the Air is unwholesome, or moist, or you are to go into any large Company, I advise you before you go out to drink a dish or two of this Liquor.

I less approve of drinking T E A with Sugar, than rough, for the mixture of a fixed Salt with the volatile Spirit of this Liquor, very much at least spoils its Virtues, if it does not quite destroy them.

Of the two forementioned Liquors mixed, by us called T w i s t, if nothing can be said in its Commendation, you need not fear much hurt from it.

Because we would be civil to Foreigners, S A G E, shall only have the third place, although I am bold enough to affirm, that did it cost us as much, and was brought

brought from as distant Countries as the other, it would be first in our Esteem.

This Herb is of the utmost service where Aromatics are needful. For it warms, without heating; discusses, without impairing the Strength; and opens, without any Roughness or Difficulty; and this peculiar it has to it self, that it is in no Respects hurtful. Those Aromatics which dry much if they are taken in large Quantities, they are less agreeable to the Nerves, but SAGE although in a lower Degree an Aromatick, has yet in its Composition such a Balsamick Quality, that it is attended with no such Inconveniency.

Even in Accute Diseases, and in all sorts of burning Feavers, it is used with safety. We use it with great success, with Posset-drink, in such Distempers as endeavour to throw off some purulent Matter from the Mass of Blood, as in the Measles, and Small-Pox, wherein it not only assists the Erruptions, but very happily keeps up the Pustules.

*Cur morieris Homo? cui SALVIA crescit in Horto,*

Why will you dye? who have SAGE grow in your Gardens:

Fourthly,

Fourthly, But if these Simples do not so much please you, they provide you with a certain Composition, which they call **CHOCOLATE**, which is not only a generous Food, but also honoured with the Character of a Remedy; it is wonderfully agreeable to the Palate by its Sweetness, and if it be well made, is of very good Nourishment. But to you, Sir, I cannot advise it, because you are inclinable to Fat, and hardness of Breathing.

But if, Sir, you go to your Coffee-houses, as to Shops of Health, and consider these Liquors as Medicaments, it is advisable to use them as such, that is not too often, and therefore not always to keep to one sort, but to change, sometimes drink one and sometimes another, because by so doing when either is wanted, it will do the more good, as the frequency of it will destroy its Efficacy.

But yet, Sir, you would much better secure your Health, by spending that Time elsewhere, which is taken up at these Places. This Custom leads too much to a sedentary Life, the source of chronic Distempers. It is wrong to sit in a smoaky Coffee-House when a clear Air and Sun shine invite you into the Fields.

The

The Blood grown heavy by Inactivity, should be stirred up by Exercifes in the open Air, fo that when Evening comes the Expence of a little Time at thofe Places may be difpenfed with.

That it is in the Nature of Man to be greedy of Novelty, you have full Opportunity of fatisfying your felf, by what you fee in the Tranfactions of a Coffee-Houfe. In the vaft Refort thither, If I may be allowed to make fuch a Guefs, where there is one who goes for any thing with regard to his Health, there are a hundred only to hear and tell News; you know very well that I feldom frequent thofe Offices, but that you may happily enjoy your own Custom is the wifh of

*Your Humble, &c.*

EPI-



---

EPISTLE IV.

---

CONCERNING

*The Injuries of STRONG LIQUORS  
in a Morning.*

M A D A M,

**I**T gives me the utmost Concern to hear that your eldest Son continues still to indulge himself in his Morning Liquors; I did very much hope that after such a violent Shock of his Constitution, and the great Difficulty of repairing it, that he would for the future be more careful in his way of Living; but although neither his Reputation nor any Regard to his Health can prevail with him to a new Course, yet I cannot forbear any Endeavours to assist so good a Mother in the Discharge of her Duty. I am one of those Physicians (if I may declare so openly of my self) who had much rather decline my Business, where there are no hopes of doing good, than to go on to no Purpose for the largest Fees whatsoever; yet it is obliging upon the Humanity of a Physician, to use all Endeavours of reclaiming such as have abandoned all Rules and Advice;

Advice, and take Pains for their own Destruction, nor ought any thing to be denied to a Lady so eminent for her Goodness and Piety.

You desire, Madam, that as soon as possible, I would give in Writing an Account of those Distempers as are occasioned by this Morning Tipling, in order to alarm him with the frequent Mention of impending Diseases. I wish that your good Intentions may be answered.

There is scarce any one Disease incident to humane Bodies but what some time or other has its Rise from this filthy Custom. Some it carries off immediately, and others continually expect it, unless some sudden Death prevents it.

To tipple Liquors upon an empty Stomach, destroys the Appetite, hurts Concoction, disturbs the Secretions, and so produces schirrous Tumours, the Scurvy, Jaundice and Dropsies.

After it has done its Mischiefs in the Stomach, it begins in the Bowels, and there occasions Fluxes, chollick Pains, the iliac Passion, Dysenteries, and hypocondriacal Humours.

After so many Mischiefs, from the drinking spirituous Liquors in a Morning, in the first Passages it very often raises the  
Blood

Blood into a Ferment, by which Means it brings Feavers, Inflammations, Phrensy, Apoplexies, which take a Person off upon the first Attack. Sometimes it preys upon the Blood, and robs it of its Spirits, whence arise Consumptions, Cachexies, Loss of Strength, and Faintings.

To fill the Veins with spirituous Liquors is particularly injurious to the Breast, causing Asthma's, Pleurifies, Peripneumony, and Phthisick; but spitting of blood seems to be its natural Consequence.

But these Mischiefs go still further, and threaten the Nerves themselves; for Spasms, Tremors, Palsies, Convulsions and Epilepsies, frequently seize upon those who are guilty of this Folly.

*Lastly*, Weakness of the Limbs, the Gout, Pains in the Knees and Arms, together with Rheumatisms, are reckoned amongst the slighter Disorders, which are brought about by this Custom.

I confess all these Maladies do not happen to all Persons who deserve them, but there are none but what meet with some of them. Evenings Intemperance will be the same, only with this Difference, that Drinking in a Morning will disease and kill a Person sooner.

But this Custom does not only bring on all those Diseases, but which is worst of all, prevents all means of Recovery from them ; for as soon as the slightest Disorder arises, and the Patient is obliged to forbear his beloved Bottle, his Spirits will be shrunk so much as not to be raised by the strongest and most generous Cordials ; not so much from the Severity of the Disease, as from his preceding Loss of Strength.

How preposterous is that Intemperance, which makes it necessary that the more we drink the more we are thirsty ? the more we accustom our selves to spirituous Liquors, the more we want Spirits, the more we use hot things, the more we grow cold ; and so make all things run counter to the Order of Nature.

If any one (which rarely happens) by means of a happy Constitution chances to survive such Irregularities, yet he certainly hastens on old Age, not such an Age as is venerable and comely with hoary Hairs and a serene Gravity, but such as is ugly and diseased, with trembling Hands, stumbling Feet, and an impaired Memory. At this time, in so great a City as this, I know but of one who has arrived to a considerable Age, after being a Morning Wine-Drinker, whilst a thousand others have



have tiptled themselves into the Grave in the very Flower of their Youth.

You complain, Madam, only of your Son's indulging himself in his Morning-Glasses, although it is to be feared that he does not forbear them in an Evening; I never yet have known an Instance of an immoderate Morning-Drinker, but what was at his Bottle also in an Evening, unless he got dead drunk first; so naturally one evil rises out of another; but I would have him consider that if there be a Necessity of drinking sometime, he may with a great deal more Safety follow it in an Evening than in a Morning. In a Morning it is better to drink Small Ale than Wine, and Wine than Drams.

Indeed I am heartily sorry that your Son carries his Imprudence so far as to plead for this Custom, and by it to pretend to procure an Appetite, which otherwise he should not have.

It is high Time to shew the Folly of such an Excuse, lest the Mischief should infect your other Son, as yet a Youth of great Hopes. This may be done by several Arguments.

When he was with me in our Colledge, and lived in that Temperance as is customary, there his Stomach was by no Means

D 2                      bad,

bad, but such as often diverted his Thoughts into the Kitchen. But as soon as he came to *London*, and fell into this destructive Practice, how prodigiously was he changed? The very Mention of Meat now nauseates him, and he eats so little as hardly to be perceivable; to himself therefore it is that I appeal, whether the Cause of such a Loss of Appetite, can with any Colour of Reason be thought a proper Means of recovering it?

*Secondly*, They enjoy the best of Appetites who make no use of *Whets*. Sober Men have for the most part the best Stomachs. It is true, that now it is come to this pass, that if he has not his Morning *Whet*, he cannot eat; but if he had never indulged himself in this Custom, it would have been much otherwise.

*Thirdly*, Custom is as it were a second Nature, and must be given way to so far, that the worst must not be broke through but by Degrees; I would not therefore advise your Son to leave off this Practice all at once, but abate by a little at a time, both in the quantity and quality of what he drinks; let him come from a Quart to a Pint, from a Pint to half a one, and from that to a Glass; from Spirit of Wine, let him come back to Wine, from Wine to the  
better

better sort of Ale, and from that by Degrees to what is still smaller ; but he is by no means to be debarred from a Sufficiency to quench Thirst at Meals, and by this the Inconveniencies of an ill Custom may be removed ; but afterwards let him take care not to fall into any new Practices that may affect his Health, and which are forbid by his Physicians.

But your Son promises himself mighty Advantages from Vomiting, after a Stomach full of Wine, as if thereby there was made a critical Discharge of the Cause of some Distemper.

But how wide this is from his own Experience let himself judge, for he cannot but observe that the more frequent such Discharges return, the worse Condition is his Health in ; that is not any critical Endeavour of Nature to throw out any peccant Humours, but symptomatical, proceeding from too great a Distention of the Stomach with Wine, and is a Resistance likewise to the pouring in those Supplies which are in Readiness to take place of what was just before brought up, just as one Pellet drives back another.

Perhaps your Son will not easily be persuaded that those Morning Draughts are prejudicial to his Health, because some Phy-

ficians, and those very eminent too, indulge themselves in the same Practice ; which they would not certainly do, if it was but suspected to be injurious.

If there are any Physicians who give into such a Custom, they are chargeable with the same, or rather much greater Imprudence, as they know better than they practice ; upon such an Account, they ought not to be reckoned eminent ; however to have Company in sinning neither lessens the Crime nor the Punishment.

I am ready to persuade my self, Madam, that if your Sou would but a little abate this Practice, so as to give himself Leisure for Reflection, which the Tipling so much Wine in a Morning will not permit him to do, that this way of Reasoning will make some good Impressions upon him.

But by no means is he to be set upon while he is in his Liquor, there are much properer Opportunities for Advice ; after he has been settled by Sleep, what you say will go furthest with him, and leave the strongest Impressions.

*The Morning is a Friend to the Muses ;* and it is a Question with me which is his greatest Loss, that of Health or of Time ; (*Theophrastus* determines the Loss of Time to be the greatest of Losses) especially since he  
gave



gave from his Childhood such great Hopes both of his Capacity and Judgment ; in short, I am obliged not to say what was expected from him, for fear it should too deeply wound a tender Mother, who has been always watchful for her Childrens Good.

If your Son, who is rich in his Patrimony, cares not for Study, let him use Exercises and Sports, rise and go out early in the Morning, and hunt till he is weary ; for the Fermentations of youthful Blood want a Bridle more than a Spur. Then will he come Home weary, and chearfully sit down to eat at any Hours ; he will then want no Sawces from the *Indies*, raised to the Tooth of *Apitius*, for his Hunger will be the best Provocation.

I am fearful these things should be said to no purpose, because *the first Tincture Youth receives is very difficultly made to give way to any other afterwards* ; however they shew my good Intentions, and how desirous I am to serve you, for I shall ever preserve my Esteem of your Piety and Vertues.

Who am, &c.

## EPISTLE V.

CONCERNING  
*The Use of TUNBRIDGE-WATERS*  
*in the Gravel.*

Worthy SIR,

**I** Am sorry that I was out of Town when you came last to see me. Upon my Return my Servant gave me your Letter, in which you ask me whether the *Tunbridge Waters* are good for you, as you are sometimes liable to Nephritick Pains, though upon all other Accounts in good Health. If I should advise them (as you guess I shall) you desire to know in what Method, and with what Preparation, you may set about them. And at last, how long you shall continue drinking them, you furthermore promise (which I am glad to hear of) that you will very exactly observe the Instructions of your Physitian, by which you expect the better Success.

In answer to your first Question, I advise you as soon as possible to go to *Tunbridge*, for both Reason and Experience suggest, that nothing can be more efficacious

ous

ous in such Complaints, than those Waters, if they do but freely pass those Parts proper for their Secretion (which there is great Reason to hope although the particular Constitution of different Persons will not allow us to be certain) but if they do not pass freely, nothing ought to be avoided as of worse Consequence. And upon that account not only the Use of them, but of all generous Liquors ought to be forbidden, where the Passages are open they may freely be used, but upon Obstructions, to be ventured upon with the utmost Caution. Of so great Consequences is proper advice in the practice of Physick, that I should forbid you even the Use of TEA, if you found (as it happens to some) upon drinking it, that it puffed up and swelled you.

The best Time of drinking the Waters, is when you are most free from any Pains, because they contract and straiten the Passages, by which means there is not so much likelihood of their passing as they ought to do.

I would by no means be the Author of giving forcing things to any one in a fit of the Gravel; for they often occasion intolerable Pains, who too often officiously and inadvertently force any Matter out of the *Pelvis* into the straitness of the *Ureters*, which

which are endued with an exquisite Sense. For in this Case, Nature, as sensible of the best Time of making such Efforts, ought to be left to her self, carrying off, without any foreign Assistance, a sufficiency of Urine through those Passages, so that the *only Remedy* sometimes is to do nothing at all; or if a Physicians assistance is called for, his Business is only to dilate and relax the Passages by Emollients.

But the Case is quite different, after a Stone has slipped down from the Kidneys, through the fore-mentioned Passages into the Bladder, which some are very sensible of, as it may easily be known from the seat of the Pain, and other Symptoms. In such Cases Forcers and large Draughts are to be recommended, before any thing is added to its Bulk, for there is great hopes, that what is small enough to get through the *Ureters* without great difficulty, may easily be thrown quite out by the *Urethra*,\* especially if the Bladder be washed with a great plenty of Liquor, whereby the Stone, by frequent Pissing, will happen at length to be carried along with the stream.

I

---

\* The *Ureters* are slender Pipes which bring the Water from the Kidneys down to the Bladder; the *Urethra* the Passage of the Urine from the Bladder outward.



I will not promise that if the Waters do pass very freely, which is the best, that you shall be always free from Nephritick Pains for the future. That *Gorgonian Ferment*, is sometimes so deeply rooted, that it cannot be washed away by the utmost current of Waters; or if it should be washed away, there is Danger of its Renewal, especially to you who have it Hereditary. A Disease, Sir, which is wove into our first Rudiments, and brought into the World with us, will go on our whole Life Time in its natural Byass, and in spite of all Medicines accompany us to the Grave. But by the Use of these *Acidule* the Urinary Passages may be cleared of all Obstructions, whether from Slime, Matter, Tarter, or Gravel, by which the Kidnies will be not affected with that dulness of Sense, which *Beverovicus* condemns so much in his *Treatise of the Stone*. Thus although that *Gorgonian Spirit* cannot be quite destroyed, yet its supply will be cut off, especially if you pursue the following Method.

As soon as you come to *Tanbridge*, and are provided with Necessaries, the first Opportunity, I would have you be Purged; and rather by two gentle Doses, than one strong one, for fear of Evacuating some good Juices with the bad Humours.

After

After two such gentle Purges, begin to Drink the Waters ; but at first in a moderate Quantity, encreasing so by degrees, that the Passages may accommodate themselves to the Quantity they are to transmit. Take Care not to walk so much as to heat your self before you Drink ; for you ought not to go from hot to cold too hastily. And I would perswade you to be at the *Wells* by an Hour after Sun-Rise, especially in the Dog-Days, procuring a Stool first, if possible, and with an empty Stomach ; so that you may have time enough to Drink your Quantity, and discharge it all again by Urine before it is time to go to Dinner ; which is of such Consequence, that if it at any Time happens, that you cannot get to the *Wells* so soon, you had best delay your Dinner in Proportion. It is certainly very necessary not to Dine, before the Waters are discharged, or the Urine is coloured.

If your Stomach, when full with the Waters, Swells, and they doe not go off, desist drinking any more that Day ; nor are you at any time to repeat them, until what was before taken is carried off.

If they do not yet pass, make use of some Diversion ; heaviness of Mind, obstructs  
their

their Evacuation, when a chearful Disposition facilitates their Discharge; \* or use some Exercise of the Body, which may assist their Passage, and go Home in a Coach, or on an easy pac'd Horse rather than on Foot; sitting upon a Horse, compresses the Muscles of the *Abdomen*, the Bowels, and Bladder, and gives a brisker motion to the Body, by which, both Reason and Experience convinces us, the Waters must be the more easily helped forward in their Passage. †

After every Draught, it will be proper to Walk, for that quickens the circulating Waters, and facilitates their Evacuation, but it is not proper to sweat, because such a diversion of *Serum* lessens the Quantity of Urine.

Your last Request is, worthy Sir, how long it is convenient for you to proceed in this Course. The same Time is not proper for all, but ought to be varied, according to the Nature of their Diseases, the season of the Year, and the particular Constitution of every Patient. But to you Sir, who have no other Complaints but

---

\* See *Sanctorius* Aph. Sect. 7. Aph. 1.

† See *Sanctorius*, Aph. Sect. 5. Aph. 27.

that of the Gravel, I advise you to drink the chalybeate Waters for three Weeks together, only every eighth Day taking a gentle Purge, to keep the Body lax, and in those Days you take those Purges, to refrain from drinking the Waters.

But you may Object, from the Authority of the Divine *Hippocrates*, the inconveniencies of Physick in the Dog-Days.

But whatsoever, Sir, deserved a Caution of that Nature in *Greece* in the Time of *Hippocrates*, upon the Account of the Influence of that season there; yet the Objection is of no Weight with us in the Western Countries, by reason of the Heat being much milder with us.

It is probable that in Rainy Weather the Waters are not of so much Efficacy, for they will not then change so much with the Powder of Gauls.

Because your Stomach is never cold, the feeds either plain or candied are needless; and therefore reject those foolish Allurements of the Palate.

Nor ought you to be unmindful in your Diet, least you suffer as much by that as you gain by other means, avoid things salt or smoaked, perfum'd, austere, souer and spiced; every thing is to be rejected, that is disposed to Coagulation, as Milk  
and



and Cheefe; as also Astringents and things inclining to Viscidity, as they are of difficult Digestion. I would not altogether forbid you the use of Wine, but think the common unhopp'd Ale perferable; but above all things beware that a pentiful Fortune does not lead you into Excess; I would advise you likewise frequently to change your Liquors, for some have found great service thereby.

The Reins are not to be kept too warm, with Cloaths, and upon that Account the softest Beds are to be found fault with; to lye upon your Back, and to sweat much are likewise bad.

As you begin your Course by degrees, so you must gradually leave it off; it being the most agreeable to the Method of Nature.

As to the Dispositions of the Mind, a Water Drinker at *Tunbridge*, ought by no means to be thoughtful, or addicted to Melancholly, or given to Books and Study; but to avoid Solitude, as well as disagreeable Company, such as Carpers and Hypercriticks; to be of a Disposition complyable to the unblameable Practices and desires of others, with an open Countenance, and a composed or rather chearful Mind; for that easy Temper, which Innocency

nocently gives into any Humours, and always accompanies Honesty and good Manners, is not only very conducive to a good State of Health, but likewise promises a happy old Age.

The Rules of Physick prescribe Chearfulness of Mind, at the Time of eating, going to sleep, and in Exercise ; I wish, Sir, I could fall into this Temper my self, as it is not less necessary in our Practice to transact all our Matters with Ease and Alacrity.

This is what I think it concerns you to be informed about. I have been the more large, because you gave me to know how mindful you would be of my Directions.

I shall not, Sir, detain you with an Account concerning the Generation of the Stone ; it concerns you more to know how it is to be remedied. It has its Increase, as many other Things, from one Covering still growing over another, by a continual Supply and Apposition of fresh Matter.

I cannot but wonder, how it comes about that Authors almost unanimously have given long Catalogues of Medicines, which they call *Lithontripticks*, or Stone-breakers, but are nothing else but Emollients and Provokers of Urine. It must  
be

be confessed with some Regret, that there has been no Medicine of such Vertues ever yet discovered, and as far as our Art directs us in such Conjectures, whatsoever can do so must be of such a corrosive Nature, as cannot be taken in any Quantity, but what must make the Remedy worse than the Disease.

As soon as you return, worthy Sir, from *Tunbridge*, I desire to know what Complaints you have remaining, that I may timely consider them; and if you have none, that I may congratulate your Happiness, for you know that I have nothing more at Heart, than your Health, which I shall always be watchful over, while

*I remain yours, &c.*

E

EPI.

## EPISTLE VI.

CONCERNING

*The Use of the BATH in promoting CON-*  
CEPTION.

Worthy SIR,

**T**HAT I might forthwith answer your Desires, which I look upon to be my Duty; I immediately took into Consideration the Subject of your Request, in order to satisfy you according to the best of my Abilities; for in giving Advice, as well as conferring any other Benefit, the Dispatch doubles the Obligation.

You ask, Sir, Whether the *Bath* may be of Service to your Wife, who has not as yet been with Child after a Marriage of four Years. most happy in all other Respects? What Month it is most proper in? How long it is convenient to bathe? And what internal Means may be most helpful in procuring the good Ends intended thereby?

Your Wife, Sir, ought not to make so many Complaints for her having not yet  
been



been with Child ; but she should rather be of a chearful Mind ; the most lightsome Fields produce the best Harvests, and the more they are shaded, the less are they fruitful.

That complaining Temper damps the Pleasure of your Endearments ; stollen, unlawful Embraces prove fruitful, not as it is a Punishment, but because they are attended with more vigorous Desires To Conception nothing is more prejudicial than a Heaviness of Mind.

A short Time of Sterility is often made up by a future Fruitfulness ; as we sometimes see in a Tree, that has been planted in an unsuitable Air, to have bore but very little a long time, and yet at length to thrust out such a Profusion of Fruit, as to bend under its Weight.

I would not have you fear, because she has not been with Child for four Years, that she shall never conceive, for the Mother of the present King of *France* had never a Child 'till twenty two Years after her Marriage, and after him she had another Son, the present Duke of *Orleance*.

Some Women are barren from divers Causes, and these very contrary to one another, and therefore the same Remedy,

by differently operating, may reach them all.

1<sup>st</sup>. Some Women are barren from a sterile Blood ; that Blood is said to be sterile, which is destitute of a soft, oily Balsam, and not sufficiently impregnated with Spirits, by which means it does not produce a fruitful Seed, or impregnate the *Ova* with a fruitful Juice; hence is not only Barrenness whilst young, but in advanced Years, the volatile Salt, which is the Parent of all Productions, will be so wasted as to leave the *Ovaria* quite dry. The same ill State of Blood, is the same at all Ages, and renders it impossible to have any Children. In such a Case as this, the whole Mass of Blood is to be restored by a plentiful Use of internal Remedies, until it has obtained a sufficient Mixture of Balsam and volatile Salt. For this purpose every Body allows the *Bath* to be good.

But your Wife, Sir, is far from this Case ; for her menstrual Discharges are in due times, and due Colour and Quantity, her Appetite no ways to be found Fault with, and her Body always in good Order ; her Complexion discovers a good State of Health as well as Beauty.

2<sup>dly</sup>, Some Women are barren through some ill Conformation of the Parts of Generation ;

neration ; which lying so concealed, escapes the Inspection and Notice of the most discerning Physician ; such a Case as this deserves indeed Concern and Complaint, because where the Fault is in the Conformation of the Organ, we can only assist them with our Pity. It is to be hoped that this is not your Wife's Case, but it is not possible to promise it : An *Æthiopian* may as soon be washed white, as such a Distemper be cured by the Bath.

3<sup>dly</sup>, Some are barren by their being too fat, for too much Fat about the *Tubes* and *Testes*, hinders them in their proper Offices. There is no need of any Consideration in this Case, because it is far from being your Wife's.

4<sup>thly</sup>, Some Women have no Children, through the Impotence of their Husbands ; but you can be no ways chargeable in that Respect, I rather fear your being too uxorious ; for so your *Semen* will be too watery, by its not having a sufficient Time for due Elaboration before Ejection, which must needs render your most eager Embraces fruitless ; or it may arise from a Disagreeableness of Seeds, by which means it is that a Man can get one Woman with Child, though not another ; and a Woman may conceive by one Man, though

not by another. It sometimes happens that a Widower and a Widow who before had no Children, come together and beget a numerous Offspring. In these Cases, the Use of the *Bath* can be of no manner of Service. But the Remedy is still to seek.

5thly, Women are sometimes barren from Obstructions in the Womb; to which they are liable upon several Accounts.

1. From the Multiplicity of the Capillaries so remote from the Heart in the lower Part of the Trunk of the Body.

2. From a Remission of proper Exercise, and indulging themselves in Inactivity, which diminishes the Velocity of the Blood in those remote Parts.

3. Because Women are given to gross and viscid Aliments, and do not drink Wine enough to dilute their Food.

Altho' the Blood be never so prolifick, and fit to supply the *Ovaries* with a genital Spirit, altho' the numercus Vessels are in their proper Conformations and Positions, and let both Husband and Wife be never so skilful in such Affairs, yet while there are any Obstructions in the Womb it self, their Endeavours will come to nothing.

The manner of Conception is an amazing Thing. In the Act of Coition, the genital Parts are blown up and turgid with  
Spirits,



Spirits, the Edges of those Tubes which lye off from the *Ovarium* fold round upon it, and as it were with a Hand compress it, by which an Egg that is come to its Maturity (for several others likewise may fall) like ripe Fruit from the Tree falls off from the rest, and passing through its winding Tubes, gets into the Cavity of the Womb (if two such Fall there happen Twins) where it is impregnated by the vital Spirit of the Male-Seed; but if any where in the various Windings of those Parts, between its former Lodgments and its designed Progress it happens to be stopped, the Labour is all in vain.

The Use of the *Bath* is very conducive in opening these Obstructions, by its penetrating Warmth it easily reaches the Part affected; the *Sulphur* with which some abound (especially that of *Aix la Chappelle*, the Steams of which are easily perceived by Persons walking in the Streets) gives a Ductility to the Parts, by which the Ducts recover their proper Capacities: By that continual washing also as is customary at the *Baths*, and the Assistance of their Heat, and those sulphurous Particles which get through the Skin, the Humours which before remained immoveable in their Fastnesses, break forth and obey the Laws of

Circulation. Upon this Account it is that *Bathing* has got so good a Reputation in restoring Paralyticks, in asswaging ischiadick Pains and softning schirrous Tumours: In short, by its continual Maceration it opens the uterine Obstructions, though as impenetrable as a Tower, as effectually as *Jupiter* did with his Golden Shower.

You ask further, Sir, what Month is most convenient for *Bathing*, whether in the hot Seasons, or at the Approach of Autumn? If the Summer be not too hot, you need not fear even the Dog-Days.

*Bathing* ought to be begun just after the Menstrual Evacuations, and not to be desisted from until just their ending, it being proper to drink the Waters a few Days first, and a few opening Pills joined with Hystericks may be of Service, because by united Forces there will be more Likelihood of securing the End proposed, and breaking through the most obstinate Obstructions.

It would be needless for me to enlarge any further, because you have Physicians to advise with at the *Bath*, upon whose Judgment and Experience you may rely, as they have a long Time employed their

their Studies with success upon these Subjects. I would therefore have your Wife consult them about which *Bath* is most proper, what degree of Heat to chuse, what Hour to go in, how long to stay in, and what she shall do afterwards; how often she ought to Purge, what sort of Diet to Use, and what Exercise, will only appear from the Indications as shall arise in her Bathing, and cannot be foreseen enough to direct my present Instructions.

Your Wife has no need of *Medea's Bath*, for the delicacy of her Beauty, as well as the perfections of her Mind, yet appear in their youthful Bloom, and still encourage the Hopes of a delightful Offspring; give me leave, Sir, to make up with Wishes what I want in Words, that your Wife may have her desires, and add to the Number of a Family, so loyal to their King, and dear to their Country.

But if neither my Advice or good Wishes obtain their End, you must rest satisfied in the Divine Pleasure, whether you have a Child or not; for you ought to be very watchful, not to Murmur at what pleases the supream Being, to whose Protection I commend you.

*Who am your*

*very Humble, &c.*

E P I-

## EPISTLE VII.

*Whether it be best for a Child to Suck its Mother, or a Nurse.*

SIR,

**I** Congratulate you upon your Wife's being with Child; I wish her a good Time, and a Child worthy of its Parents; which there is not much Reason to doubt of. I cannot but commend the provident Care of your Wife for the Child before it is Born; in advising whether it would be most convenient and safe for it to Suck herself, or a Nurse, and which would be most conducive to the Health of the Child.

As this is the first Time, Sir, of your Wife's being with Child, nothing ought or can in general be determined in this Matter; if she be happily Delivered, and every thing succeeds well afterwards, if her Strength holds good, if her Breasts are conveniently shaped, and full of Milk, neither too thin, too thick, or too sharp, I should advise her rather to give the Child Suck, than put it to a Nurse; I am fully perswaded,



perswaded, that for a Mother, who has an affluence of all good things, and understands the necessary management of a Child, to refuse giving Suck to her own, let it be upon what specious Pretence soever, is not only a great Neglect but a real Crime.

May it be asked what are the Breasts made for? either to no purpose, which is absurd to think, or for the Ornament and Beauty of the Body; but then to what purpose is Milk derived into them? if it be for the Nourishment of a Child, I ask whose? undoubtedly a Persons own. And provident Nature has admirably contrived it to this End, when after Delivery the Milk appears in the Breasts, as on purpose to entertain the new born Guest; not that it returns from the Womb, for that is contrary to the Laws of Circulation; but when the Blood ceases to be wasted in the Nourishment of the *Fetus*, it must abound in all the Vessels of the Mother, and consequently in the Breasts; and as it is every where in a greater Quantity, it cannot but press more against the Sides of the Vessels and Glands, and of Consequence those of the Breasts; wherefore a greater Quantity of Milk must be there separated, as a greater Quantity is thrown into those Glands.

I would have your Wife be informed  
that

that it will be better for her own Health, if she has much Milk, to give her Child Suck, then to endeavour to dry it up by any means whatsoever.

Besides, if she studies to entertain her little Infant the best she can, it will be the kindest way, in her fond Arms to hold it to her own Breasts; and she will find it the most grateful and agreeable to the Child; for what Milk can a Child be better nourished withal, than that which is made from the Blood it had its Life from, from which it was first formed and nourished in the Womb; when on the contrary its Health cannot but be much endangered.

If your Wife preserves the same tender Regard for the Child after her Delivery, as she has for it now, and there is Grounds to expect it will then be doubled, let her give it Suck her self, for she will find such a Pleasure in so doing, as will strangely encrease her fondness for her Child; for I'll appeal to the whole Sex, whether they do not love an Infant laughing upon their own Breasts, much more fondly than one who Sucks another; and Mothers will afterwards find it likewise true, that those Children which they have not brought up themselves, will love their Nurses better than their Parents.

If

If your Wife has any concern for her Childs future Health and well doing, which no Body can doubt of who is acquainted with her Vertues, let her give it Suck her self, for fear that with anothers Nourishment, it should also drink in anothers Distempers and Vices.

*Helmont* tells us of a Woman who had eight Children, one of which was put to a Nurse who was subject to the Stone, and that that Child was ever after most miserably afflicted with that Distemper, none of the rest having any such Complaints, which without dispute was altogether owing to the Nurse. The *Bishop of Salisbury* in one of his late Letters of his Travels through *Switzerland*, writes that a Minister of *Geneva* had a Child Deaf, from Sucking a Deaf Nurse. By the same means a Disease of a very infamous Name is frequently propagated.

But what is most dreadful to me, is the Fear of the Nurses Vices being communicated to the Child with her Milk; for I think nothing can happen more afflicting to you hereafter, than that your Child should have more of its Nurses Manners than its Mothers. If Women of the best Vertues, would give Suck to their own Children, I should have some hopes of the  
Return

Return of ancient Piety, and for better Times and Morals, from the wearing out by such means our connatural Vices. But if a long time has so hardened us in the Irregularities of our Manners, that they cannot be defaced or rooted out, it is yet certainly something to be wished for, that may prevent them from growing worse.

I hope, Sir, that your Wife will excuse my earnestness in this Matter, as it is of so publick a Concern; and I think it the more to be insisted upon, as the Example of such an eminent Lady, may go further in bringing others into the same Practice, than the Advice of a hundred Physicians.

I would desire your Wife likewise to consider, that those who Nurse for their Wages, are not so watchful in avoiding such things as are hurtful to Children, with Relation either to their Exercises, or what they Eat and Drink; especially those who are but in narrow Circumstances, cannot be so careful herein as an own Mother, who is always intent upon her Childs Good. This neglect or dishonesty of Nurses, and less concern for the Infants welfare, has been so long notorious, as to have made it proverbial amongst the *Greeks*, *To take as little Care of a Child as a Nurse*. On the other Hand, Sir, if your Wife happens to have



a very hard Labour (which God forbid) her strength greatly impaired, and have but little Milk, the Child should, for some Time at least, Suck another Person; or if the Nipples are not duly formed, or if she breeds such Milk, as is not likely to agree with the Child, get a Nurse, healthful both in Body and Mind, not one who is ill Tempered, but Chearful, Good-natured, and Modest. In short, if such a one can be found out, one like the Mother, and that differs from her but little in Age, whose Milk is neither too thick, nor too much diluted with *Serum*, but between both; and one who has likewise plenty enough of it, and whose *Menses* do not flow during her Suckling, which according to Nature ought at that Time to cease.

The Practice of those Women is very much to be blamed, who concerned about their Shape more than their Health, while they are breeding, and their Breasts fill, endeavour to preserve their Slenderness by straight Lacing themselves; whereby the Growth of the Mamillary Tubes and Glands is prevented: there is no Excuse for wilfully procuring such an Incapacity of giving Suck.

Perhaps your Lady may think it hard and unreasonable to, stay always at Home  
upon

upon her Childs account, because Women of her Condition do not well bear such Confinement, and to be continually disturbed in the Night with Crying, which is not to be quieted but with the Breast, and to have their fine Hands dawbed with the Excrements, when for a small Expence they can hire others to do it for them.

At the Beginning, these things may be thought hard, unless a more than ordinary Fondness for the Child prevents it, unless nothing is more near to her than to be continually watchful for its Good, unless she had rather go through any Uneasinesses, than hazard the Health of her Child; but although it is troublesome at first, yet after she has been accustomed to it, it will be but a Diversion and a Pleasure to Her. *Let Her therefore chuse for the best, and Custom will render it easy and delightful.*

Some Women of the higher Rank, are deterred from giving Suck themselves by their Fear of its occasioning Vapours, and Hysterical Disorders; but there are several Considerations which will discover that Suspicion not to be well Grounded.

I. This Complaint has been very common of late Years amongst our Gentry, where it cannot be charged upon this Cause, be-  
cause

cause they make it almost a Part of their Marriage-contract not to be obliged to give Suck to their Children, but that they shall be put to a Nurse.

2. Poor People, who know nothing of putting their own Children to strange Breasts, and likewise have often upon them the additional Care of others Children with that of their own, are very seldom or never troubled with these Complaints; but not because I think their giving Suck secures them from it (for that has no Relation to the Essence of the Disease) but rather that their continual Exercise and provident Concern for their Family, contributes very much thereunto. Although I would not be so injurious to the better Sort, as to charge the Frequency of this Distemper amongst them, altogether upon an unactive way of Living.

That Profusion of Milk in Child-bed-women, as it is brought about by a wonderful Providence in all healthful Persons, so by the same Course of Nature is its Evacuation very necessary to the well being of the animal Constitution; for it is manifest from Experience, that that Feaver which arises from the first coming of the Milk, is much encreased, and continues longer, if the Breasts are not drawed, and the Milk suffered

F

red

red to go back; for upon its Return as well as at its first coming, there is left a general Disorder, attended with Heat and Thirst: it often occasions Inflammations, with Abscesses in the Breasts, and it sometimes raises malignant and putrid Feavers, when the spongy Substance of the Breasts is too much astringed by outward Applications, and the Milk returns back too hastily; nor can there be any Precaution of a Physician which with so much Certainty can ward against such bad Consequences, as emptying the Breasts by Sucking.

4. This Distemper is not the more common to Child-bed Women, because they give Suck, but is owing to other Accidents which they are liable to at those Times, and aggravated by some other Diseases.

Yet in one Respect, giving Suck may raise what they call the Vapours, *viz.* when the Mother puts the Child to the Breast in any Fright, against her Will, or when engaged intently in any Pleasure. And upon this Account, Uneasiness of Mind will bring them, whereas Content and Cheartfulness would have prevented them.

But as it appears by your Letter, that you would have no Care wanting, that might



might contribute to the Health and more convenient bringing up those little Creatures, I would not be thought to omit any Thing which might be of Service in so good a Design; and therefore I cannot pass by that Custom of mixing Sugar in almost all the Childrens Victuals, which is so common both with Mothers and Nurses, although very destructive to the Children. Dr. Willis, in his Treatise of the Scurvy, says, *Thus far do I blame Things candied or sweetened much with SUGAR, as I cannot but think their immoderate Use much concerned in the Increase of the SCURVY amongst us of late Years. That Concrete is made up of a Salt sufficiently sharp and corrosive, wrapped up in a Sulphur, as plainly appears from its CHYMICALL ANALYSIS; for SUGAR distilled by it self, exhibits a Liquor not much inferior to AQUA STYGIA.*

It has been found by Experience, that the Children of the wealthier Sort of People, which have in their Food the greatest share of sweet things, are sluggish, pale, and enervated, so as to be without Vigour and Strength; whereas the Children of the poorer sort, who cannot go to any thing that's costly, and are oblig'd to refrain from such Dainties, or come at them

but very seldom, are lively, florrid and strong almost beyond their Age. Nor is it any Wonder, when adult Persons lose their Appetites, and breed Viscidities, by indulging themselves in the Use of such Allurements of the Palate, that Children in their tender Age should suffer thereby in a greater Degree, because they more easily fall into a vicious Concoction, and (what is most to be lamented) are not so easily restored again.

Furthermore, an Infant is much more conveniently and safely nourished by the Breasts, than by being brought up by Hand (as the Nurses call it) the Mother's Milk cannot but be more suitable for it than any Thing else, as it neither chills it with Cold, nor inflames it with Heat; but is just of that gentle and natural Warmth as is best fitted to the Necessities and Stomach of the Child; as it is not adulterated with any improper Mixtures, nor tainted with the Spittle of the Nurse, as the Victuals with which they feed them often is, by their tasting it first; but is pure Milk, as it is provided by Nature for that very Purpose: And this may be said in its Praise, that Nature never did prepare any Thing better, or so good for the Use

Use of the Species, and therefore with *Aulus Gellius*, we may pronounce *the Breasts to be the most sacred Fountains of Life, and the kindest Nourishers of the humane Species.*

I wish, Sir, both to your self and Wife, all Happiness and Prosperity; and for the publick Good, an Offspring that may inherit their Parents Vertues, than which nothing greater can be, and nothing else ought to be wished for, by

Your very Humble, &c.

F 3 E P I

## EPISTLE VIII.

## CONCERNING

*The Air of MONTPELIER, in Consumptions ; with an Enquiry into the Use of Issues in the same Distemper.*

*Most Worthy S I R,*

I Am very much concerned that your Son-in-law, who is in a Consumption, can find no Relief from the Assistance of so many able Physicians as you have advised with about him ; and that they themselves give up all other Hopes, but what they have from the Air of *Montpelier* ; and therefore are pressing with you, as you care for his Welfare, to undertake a Journey thither. You ask my Opinion, as I am no Stranger in *France*, about your following their Advice ; and as you intend to go with him, whether you shall provide for your Journey ?

I cannot, worthy Sir, come but into their Directions, and therefore advise you, as soon as possible, to set about it ; lest by longer Delay, his Distemper grows inveterate,



veterate, and he should meet with a Tomb at *Montpelier* sooner than a Cure ; nor listen to the Whispers of silly People, who would still delay you, to advise with yet more Physicians. Truly, I cannot but think it must be something out of the Power of Medicine, which those eminent Physicians cannot do, as you have already employed.

I must confess, I come into their Opinion, not because the *Montpelier* Air is an infallible Remedy, but because your Tryal of it will make you easy, and satisfy your Conscience, as you will then have left no Stone unturned, and have omitted nothing that the Learned could advise for the Recovery of your Son's Health : By such Means you will the more easily submit to the divine Will ; when nothing can happen worse than the present Case, every thing is to be tried, even such wherein we are doubtful of Success, rather than none ; and in *Celsus's* Opinion, *it matters not what Hazards attend a Medicine, when it is only one that can be had.* I should be much more concern'd that your Son should die, in the Omission of any Means how unlikely soever of doing him any good, than in the Tryal of a thousand Remedies, though to no Purpose.

But I would not have you despair, because I think there is some Reason to hope for Success (which is what I heartily wish for) upon a threefold Account :

1. From the Goodness of the Air.
2. From the Exercise of Travelling.
3. From the frequent Diversions of Mind in the Journey.

1. From the Goodness of the Air. It may be said to be a better than you now live in, although it should be bad for his Distemper ; your House near the City, though neat and handsome as to its Buildings, yet as to its Situation is not very healthful, and is unfit for a Consumptive Person (tho' such Situations our Forefathers chose as Shelters from the open and cold Air, and for the Conveniency of Water) as the Air is thick in such Places ; for where the Juices are too viscid, to allow a sufficient Nourishment to be secerned, as appears to be the Case of your Son, by the Waste of his Flesh, there a thinner Air is to be sought for ; where the Juices are too thin and sharp, a thicker Air proves of Service.

But the Qualities of any Air are more or less remarkable, as that Air has been more or less used and accustomed to, insomuch, that some marshy Countries are most health-  
ful

ful to their own Inhabitants, and such live longer in their Native Mud and Swamps, than they would in the clearest Airs of *Narbone* in *France*. And on the other side, such as have lived from their Infancy in such a clear Air, will soon be killed by a removal into one that is danck and foggy. Of such Importance is an Air that a Person first drew his Breath in and has been used to; that *Celsus* pronounces it neither safe to remove out of a clear Air into a heavy one; nor from a heavy Air into a clear one.

Your Son from his Birth to the Time of his Marriage, has lived in a Seat that stood high, in an open Air; but for some Years last past, since he has been with you, and declined so much from a healthful State, he has lived in a quite different Air; and there is nothing more certain, than that the change alone of that Air, which brings a Disease, will go a great way towards the Cure of that Disease. It is not therefore rashly advised for you to go to *Montpelier* for the Change of Air.

But, *Secondly*, Your Son is not without good Reason given this Advice, if it was only for the sake of the Journey; the Body is more than a little exercised in the several ways of Travelling (whence it is of  
such

such extraordinary service in Hypochondriacal Cases \*) by which means the languid Ferments are invigorated, and the Juices more broke and rendered finer, and thereby least apt to Obstructions, so that a more plentiful Nourishment will be supplied to all the extreame Parts.

He complains that his Stomach nauseates the very mention of Victuals: This Greivance will be aggravated, as it arises from his continual Confinement within Doors, and from his Friends too officiously obtruding upon him almost every Hour something to Eat, which he loaths whensoever offer'd; but as soon as he arrives in *France*, he will breath an open clear Air, and if any can be called so, a Hungry one, nor need he fear any Glut of Victuals, or that it will be too officiously forced upon him; they will rather ask it as a Favour, that he Eat no more than his share, for they make their Pennyworths of Travellers; and if they provide more than is Eaten, it must be because their Guests are all Sick.

The Voyage been *Dover* and *Callis* will contribute a great deal towards eradicating this Greivance, that Discharge which is

---

\* See *Sanctorius*, Sect. 3. Aphor. 12.



is made by Vomiting from being Sea-Sick, upon first going Aboard, wonderfully provokes Hunger afterwards ; and your Son need fear no Danger how Sick soever he happens to be, because if they have a good Wind he will be over in a few Hours.

3. The frequent and pleasing Occasions of diverting his Thoughts, is no small Encouragement for his undertaking this Journey: The Eye as well as the Mind will be continually delighted with a Variety, and Succession of new Objects. He now sits at Home melancholy, peevish, and complaining ; his Friends (than whom not one in a Thousand has or deserves more) when they come to see him, Weep over him ; when they ought to comfort him ; they deject his Mind as well as his Body, while they are endeavouring to support it ; and by their continual and too officious Lamentations, bring him still lower ; as his certain Approaches to the Grave are more frightful than Death it self ; while all the Neighbourhood too are bewailing their Loss, with marks of deepest Sorrow.

But in his Travels through *France*, he'll meet with a very different Face of things ; he will find almost in every House Dancing and Singing ; and nightly Entertainments, remarkable not so much for their Varieties,

Varieties, as the merry Humours of the Company; and where he comes to settle, they will give him no Opportunities to be Melancholy, but entertain him with chearful and merry Countenances; nor will they forbear Complementing him with every thing he wishes for (for they exceed and are even prodigal in their Professions of Kindness and doing good Offices) and encouraging him to be of good Heart, and hope for the best, howsoever desperate his Case seems to be; whether it be owing to the Clemency of the Air, or Soil; to the frequent, though moderate, Use of Wine; to chearfulness of Mind, or to altogether; it does so happen that the *French* very rarely dye Consumptive; all which considered, I cannot but hope and believe that such a Journey will not be without Success.

I advise your Son, to perform his Journey on a Horse, making but short Stages at first, such as his infirm Condition will admit of, and by degrees to lengthen them, least he should over do his Strength. He must make use likewise of the same Caution in accustoming himself to Wine, and to drink it sparingly 'till it is grown familiar to him; let him avoid austere and adulterated Wines, and procure that  
which

which is neat, though at any Price; I advise him likewise not to drink too much of it, he that has lived temperately here, cannot dispence with hard drinking in *France*, and it is much better to imitate the People there in their Temperance, than in their Fashion and Dress.

But your Mother, Sir, venerable both for her Years and her Piety, may object against so long a Journey after this manner; why so much Pains to withstand the Providence of God? There is a Time for all to dye, and a prefixed Term of Life, beyond which it is not in the power of Medicines to draw it out.

It is most certain that neither the Hand of God is to be diverted, nor the Stroke of Death, and that there is an inevitable Period of Life happens to every one, which cannot be prolonged by Medicine, in a true sense, *viz.* the Machinery of our Bodies turns upon so many considerable Wheels or Organs, which cannot but in process of Time so far wear out by use (as it happens in extream Old Age) as to be unfit any longer to perform their respective Offices; and so they cease to Act, that is, we cease to Live; and that such a Time must happen to all (without the Intervention of a Disease) so that the whole must come to  
Ruin,

Ruin, is in the very make of our Bodies ; and such a Time may be called the Term or Period of Life, which because it is out of our Power to be new made over again, cannot be protracted by the utmost Art of Medicine.

But the Thread of Life is sooner and a Thousand Times oftener cut short by Accidents, and Diseases arising from several Causes ; in which Cases the Assistances of Medicine, if timely called for, are of such Consequence, that without them Multitudes now living, would have been in the Grave, and on the contrary, Thousands now in their Graves might have prolonged their Days, by the Use of suitable means.

That absurd Opinion ought to be banished, as fit for none but a *Turk*, that we shall dye neither the sooner or later for any Dangers that we can expose our selves to.

The Sacred Pages make mention of several Cases wherein Physical Remedies were applyed by the Divine Command ; which sufficiently proves , that such a Practice is neither superfluous, nor contradictory to Providence, or the Almightyes Punishments ; and that as it is far more agreeable to the Divine Nature to be Merciful, than to take Revenge, so the endeavours



vours of Medicine in procuring those Mercies, cannot but be as acceptable to God, as it is beneficial to his Creatures.

Yet we must acknowledge our endeavours but in vain without the Divine Blessing; and therefore Patients as well as Physicians ought to implore the Almighty's Aid, and to acquiesce in his Pleasure, where it cannot be obtained; but if he vouchsafes us his Blessing upon the means, the Praise and Glory are to Him only to be ascribed.

So, Sir, you see that neither the Rules of Medicine, nor the Precepts of Religion discourage your Son-in-Law from undertaking his Journey.

You further require, worthy Sir, my advice concerning *Issues*; and Instance something in their behalf, *viz.* that while his *Issues* run, he is something better, but as soon as they cease to run he grows worse again; but you are mistaken in concluding that the running of the *Issues* is the Cause of his growing better, because it is rather the Effect of his being so.

That because the *Issues* run, he grows therefore better, is not true; but because he is better, therefore the *Issues* run, is so. For when the Blood is regularly fermented (as it is in a State of Health) there will not be  
Humours

Humours wanting in any Parts of the Body, and therefore will there be some continually ouzing out at any Wound.

That his *Issues* cease to run, and therefore he grows worse, does not follow; but he grows worse, and therefore the *Issues* cease to run, is a just Conclusion; and there is a mechanical Reason to be given for it, for when the Fermentations in the Blood grow languid, as they do in all Diseases, the Humours flow but sparingly and slowly to the extream Parts, and consequently to the *Issues*, which thereupon grow dry, the *Issues* discharge nothing, because they have nothing to discharge, and they have nothing to discharge because nothing is propelled that way, and nothing is propelled that way, because the Constitution is diseased.

Again, Because you see a purulent Matter discharged by an *Issue*, you therefore conclude, that it cannot but be conducive to Health, to clear the Blood, by such Outlets of so foul a Mixture.

But, *First*, It is to be observed that such Matter follows any Apperture, any Solution of continuety, as well as that made on Purpose for an *Issue*, as may be seen in all Wounds of a good Digestion.

*Secondly,*

*Secondly*, That Matter is nothing but Chyle brought thither for the Nourishment of the Part, as the wast of Substance, in those Limbs where *Issues* are made, sufficiently demonstrates. Those are called supurating Medicines, which promote the Generation of Chyle, and its due Motion through all the solid Parts; and those Humours which are without any mixture of Chyle, will not Suppurate, as we see in Cancers, and venereal Ulcers. In short, that free Discharge which is made by *Issues*, in my Opinion, is much more likely to bring and encrease, than cure a Consumption.

*Thirdly*, He is under fearful Apprehensions upon the drying up his *Issues*, because there are so many Distempers arise upon doing so, of a worse kind; so that he chuses rather gradually to wast away, than to run any such Hazards. It is very true that upon drying up *Issues*, Persons frequently fall into new Diseases; nor is it less true that they were troubled with the same Complaints before their *Issues* were opened; but there is no great wonder in it, because such as use themselves to those artificial Discharges, are for the most part Sickly Persons; and therefore unless they grow distemper'd only by drying up any *Issues*, such a Fear is groundless. Mind what

G

Helmont

*Helmont* says, who ordered *The drying up a Thousand ISSUES*, and never had one Patient who repented it. Those Diseases in which *Issues* have been found of service, are yet unknown, but that drying them up, can be of any Prejudice, is hardly by any one suspected.

But, worthy Sir, least I should seem to obtrude upon you a Practice, different from what you have been used to, I will not advise your Son to close up his *Issues* without the consent of those Physicians, who have him under their Care, and from whose Experience and Judgment he expects so much; nor am I ashamed to profess myself desirous, that he should rather follow their Advice than be byassed by my Arguments herein; my Friendship for you would not suffer me to deny your Requests, and my regard for Truth will not allow me to write any thing contrary to my Sentiments.

I will recommend you, if you please to desire it, by Letters, to a very worthy Person, who is Professor at *Montpelier*, a very honest and skilful Physician, and one who I can promise, will not be wanting to serve you upon all Occasions.

May you have a good Journey, a better Return, and a happy Issue of all your Endeavours, and I humbly pray the Almighty God to give you Success in what you most earnestly wish for, as I am *Your &c.*



# EPISTLE IX.

## CONCERNING

*Cutting off the HAIR, and of what Service  
it is in Pains of the Head.*

Dear SIR,

**Y**OU have indeed great Reason of Complaint, that you have been so long tormented with an obstinate Head-Ach; and especially as it frequently returns, and with so much Severity, as makes you wish for Relief, even by Death. *Opiates* assuage the Pain for some Time, but it then returns with double Rage; and after almost an infinite Number of Medicines which you have been advised to in your Neighbourhood, your Complaint still continues. You ask whether cutting off the Hair (which is every ones Talk) will relieve you, and by what Means it can answer such an End.

This is to be considered in several Respects. First, the Pain of the Head proceeds from every different Causes, and therefore Reason points out very different Remedies; we know not of any such thing

hitherto, as a *Panacea*, or a general Medicine in this Case.

*Secondly*, Pain of the Head may arise from the Blood and Humours being too thick to pass through the smaller Vessels of the Brain, and producing Obstructions, so that they are in danger of bursting, from whence is the Pain. If in the obstructed Matter Salt abounds, the Pain is pricking; if an Acid, it is sharp and cutting; if it arises from Vapours, there is perceived a Tensity, or Straightness; if from a thick and viscid Matter, a Heaviness; and if the Obstruction happens near any considerable Artery, the Pain will be shooting.

Or it is owing to the Vessels themselves, as in that inveterate Head-ach, called a *Cephalæa*; the *Sinus*'s of the Brain have been found, upon ocular Inspection into dead Subjects, too narrow to transmit the Blood freely through them, by which means the Blood passing slowly along, or by being obstructed by the way, gives the first Rise to this severe and lasting Greivance. In these Cases cutting off the Hair can be of no manner of Service, as the Effect will never cease till the Cause is removed.

*3dly*, That most violent sharp Pain which arises from an Ulcer, or Abscess, within the Head, can have no Relief from this means.

That

That hard covering, the Skull, altogether unlike the spongy softness of the Flesh, denies all Passage through its Pores of a Matter which has obtained such a Thickness; all the vent, from within outwards in the Head, is by the intercourse of Vessels, which throw out no less where the Hair is never so thick, than where the Head is quite bald.

*Fourthly*, The Head is punished for the Faults of other Parts, and Sympathetically suffers from the Diseases of the Stomach and Bowels. The Remedy in this Case is not to apply any thing to the Head but to the part affected; so that a Peruke here is to no purpose.

*Fifthly*, The Pain of the Head differs as to its Seat; it is either internal, and is then to be relieved by internal Remedies; or external, and to be managed by outward Means.

A different Regard therefore is to be had to every one of these Cases; I shall next point out to you when cutting off the Hair may be of service.

*First*, When the Pain of the Head is external, which is known by its Aggravation upon touching it outwardly, it is adviseable to cut off the Hair, especially if it grows very thick, because by that means, those

little Vents will be made larger and wider to transmit any Humours out by Perspiration, which by being before stopped aggravated the Pain; for the *Plica Polonica* sufficiently demonstrates that not only a small Quantity of Humours may pass thro' those Pores made by the Hair, but also a substance so tenacious and viscid, as is not much unlike that which is discharged by Ulcers.

*Secondly*, Where any one upon taking a great Cold, has his Hair fall off, and is seized with a Pain of Cold in his Head; I would advise him to cut off all his Hair, or keep his Head warm with some other Coverings, that may supply the Place of a Peruke; but otherwise the Head is not to be warmed, for it has always been a Rule in Medicine, that *nothing does the Head so much good as cold Water*.

*Thirdly*, They who go about with their Hair Wet and Matted; as some Country People do, with it uncomb'd, and sticking with its nastiness about the Neck, whence proceeds Scurff and a great deal of Filth, such ought to cut their Hair quite off, to avoid the Inconveniencies which arise from such a slovenly Custom; or rather indeed they ought to be prevailed with to be more cleanly, which will as well prevent those Mischeifs.

*Fourthly*,



*Fourthly*, In cutaneous Diseases of the Head, all kind of Scabs, and Leprosies, shaving the Head is necessary; because by so doing there will be more conveniency for such outward Applications as are necessary in those Cases.

*Fifthly*, Cutting off the Hair is useful to those who endeavour to get into the Fashions of a Court, because they study what's Ornamental more than what's Healthful; there are a great many to be found who will pretend and dissemble any disorder of the Head to procure the Ornament of a Peruke, and as soon as they have gain'd that End, their Complaints will be all over, and their Physician caressed for his extraordinary Judgment in advising such a Remedy.

The fair Sex too upon the same Pretensions load their Heads with Ribbons, and other Ornaments, and I venture to affirm that they find the same good thereby.

— *Quod tot compagibus altum,  
Ædificant caput.*

It is generally advised to cut off the Hair where there is danger of a Consumption, because it is no less true in the Animal OEconomy than in other Affairs,

that *how much is saved so much is got*. The fewer Parts there are of the Body to be Nourished, the more Nourishment will there be to bestow upon them; those Parts which are called Excrementitious, do as it were prey upon the rest, as there is no return made from them to the Blood; and it is upon this Account that Jockeys Dock their Horses, in order to make their Buttocks spread. But where a Consumption arises from too thin and serous a Blood, as it is defective in its natural Balsam, or proceeds from a Blood too thick and viscous, cutting off the Hair will be of no service.

I have frequently known this Advice given by, or rather extorted from Physicians, not as the result of their Judgment and Experience, but as it fell in with the good Opinion of the Patient, who had been prepossessed in its Favour; and as much pains ought in some Cases to be taken to sooth their Humours, as directly to Cure their Diseases, especially if they be strongly set upon a Thing; for by such means the good liking of the Patient being engaged, he will be much easier brought to a Compliance with such other means as are more necessary and efficacious.

Because

Because Shaving the Head has obtained so much in Weaknesses and other Distempers of the Eyes, I dare affirm, that whenever it is attended with Success, at the same Time some other Means are made use of which makes the Cure. For every Weakness, or Distemper of the Eyes, under what Name soever, is either from the ill Conformation of the Eye it self, or from some Fault in the Blood and Humours, and therefore that which neither rectifies the Fault in the Organ, nor corrects the Disorders of the circulating Fluids, can never be accounted a Remedy in any such Cases.

Your Letters further inform me, that you have made Use of a great Number of empirical Remedies. Some of them are very trifling, some very ridiculous, and others so very hazardous, that it is no Wonder your Complaint is aggravated by their Means. I rather wonder that you have not lost your Distemper and Life together. It is much safer for a diseased Person to be obstinate in refusing all Medicines, and leave his Distemper to it self, than put himself under the Management of one who pretends to Physick, without being duly qualified for it. Is it not much better to sink under the Severity of a Disease, and yield to the Necessities of Nature,  
than

than fall by an untimely Death from the Hand of an *Empirick*?

But lest I should seem rather to lessen than encrease your Means of Relief; if you would be freed from the Severity of your Pain, first of all lose some Blood, which, the Turgency of your Blood-Vessels above the Surface of the Skin, demonstrates you too much to abound with; let it be drawn from the lower Parts, to the Quantity of twelve Ounces, which your Strength will easily bear; and by a large Orrifice, that the thicker Part may flow out; so by lessening the Quantity, you'll the more easily correct the Remainder by the *Cephalick Apozem* prescribed at the end of my Letter. Your Grief is internal, and owing to a general Fault in the Blood, and therefore is it to be remedied by internal Means, used plentifully; because the whole Mass is to be corrected; and the Head is an extream Part, so that a Medicine loses much of its Efficacy before it gets there. Afterwards you must be purged, and in the End use *Sudorificks*.

But some Time is required to go thro' all this; the whole Mass of Blood is not to be corrected at once, but gradually, by the frequent Repetitions of proper Means. This I think proper to tell you beforehand,

lest



lest you should charge a Physician with wilful Delays, for the sake of his Fees, when he is intent only upon those Means which are necessary to restore your Health.

Such Things being taken Care of as are your Physicians Concern, you ought to conform to that most excellent Aphorism of Hippocrates, *That not only the Physician must do what is his particular Concern, but also the Patient and Attendants.* You will find this Method of Cure certain, safe, and pleasant. As for Cutting off your Hair, you may do it, or let it alone, for in your Case it will do neither Good nor Harm.

As hitherto I have been in your particular Esteem, so I beg its Continuance, for

Your Sincere Friend,

And Humble, &c.

EPI-

## EPISTLE X.

CONCERNING

*The HEMORRHOIDES, and to whom  
they are Healthful.*

S I R,

**Y**OUR Letter expresses a great deal of Joy, for your lately having the *Hemorrhoides*, as if by that Discharge you were secured from all other Distempers. There are some other Distempers too, which give some Persons the like Satisfaction, as the Gout, by its being supposed a Security for long Life. Women who long to be with Child, are pleased with the Tooth-ach: At Spring, an Ague is passed into a Proverb, *to be good for a King*; nay, even running Ulcers have some to plead for them; but with what Reason, it is not my Business here to determine, lest I exceed the Bounds of a Letter, or seem to digress from your Commands.

You are glad, Sir, that you have the *Hemorrhoides*, I am glad that I have not; and both our Rejoycings (which perhaps  
you

you will wonder at) may be very just. You are pleased that your Blood, as it is faulty either in Quantity or Quality, discharges it self by the hemorrhoidal Veins; to me it is Matter of Pleasure that the Constitution of my Blood has no Occasion for such Evacuation; you have a good Effect from a bad Cause, but that Cause never yet happened to me; in short, you rejoice for a good Event, I, that I never have wanted it.

The Cause of hemorrhoidal Evacuati-  
ons, is by no means to be wished for; that is, a thick, sharp Blood; its Thickness retards its Velocity, and its Sharpness makes it easily corrode and open those Vessels where it moves slowest. And thus it is an Advantage to you to get rid of some thick sharp Blood by these Discharges; and to me it is as great a Benefit, who have none of those Faults in my Blood, that it keeps within the Bounds of its Circulation.

The Provocation of the *Hemorrhoides* by *Aloes*, confirms this Conjecture, which by its notorious Sharpness, or Pungency, easily eats through those Vessels. The Repetitions also of strong Clysters often promote the same Discharge; nor are they Medicines only which have this Effect, for several

veral Parts of our Food will do the same, as eating much of Onions, Garlick, Leeks, and the like; especially when accompanied with such Affections of the Mind, or give at the same Time a Heaviness to such a sharpened Blood, as Fear, Sorrow, Carefulness and long Watching. \*

The *Hemorrhoides* appear in an advanced Age, for a Youthful Blood is more Balsamick and soft, than is requisite to make those Eruptions.

If the Blood is in Fault by being too thick, and only thrusts out the Hemorrhoidal Veins into little Bags, it is then call'd *the Dry Piles*; if it exceeds in Sharpness, and bursts through the Vessels, it is called *the Bleeding Piles*. But if it is in Fault in neither of the two fore-mentioned Respects, it is hardly probable, that it should ever make this Eruption.

Hence the *Hemorrhoides* have been accounted by the Ancients serviceable in Melancholy, the Spleen and nephritick Pains; and in all Cases attended with a thick and sharp Blood. As there may be a good Effect of a bad Cause, the Blood could

---

\* See *Sandorinus*, Sect. 7. Aphor. 1. 9.



could in no other Part meet with so convenient an Outlet.

The Blood is said to be ill constituted when there is some certain Disproportion in the Qualities or Quantities of its component Parts; for the Blood is not a simple, but an heterogeneous Fluid.

*Salt* gives it Heat and Briskness of Motion; *Spirit* gives it Activity, and like the Exploſition of Gun-powder, throws every thing about it into a rapid Motion. *Sulphur* wraps up its more volatile Parts, and prevents their Exhalation; *Earth* checks its too great Volatility; and at last *Water* dilutes it, and fits it for its Passage through the ſmalleſt Veſſels.

The Variety of our Aliments demonſtrates the ſame, and its chymical *Analysis*, and the Exigencies of the Conſtitution require it to be ſo: By this Means it gives Spirits to the Brain, Bile to the Liver, Water to the Reins, Seed to the Teſticles, Milk to the Breasts, and Spittle to the Mouth; although all theſe Particles how different ſoever from one another, do circulate together without any Diſturbance. in a Readineſs to ſupply the Neceſſities of the OEconomy; and when ſuch Particles are ſupplied in their proper Proportions; and there is an exact Ballance between  
them

them all, a Person is said to have a just Temperament ; a Happiness much oftner wish'd for, than enjoy'd.

*Hippocrates* tells us, That the *Hemorrhoides* preserve Persons from Pleurifies, Peripneumony, Cancers, Nodes, and Leprosy, as these Diseases are very successfully removed by Evacuations, at some Times, but they do not always answer.

But sometimes this Evacuation is too plentiful, and is attended with the same Inconveniencies, as any other immoderate Loss of Blood, *viz.* Cachexies and Dropsies, and sometimes brings Inflammations and Exulcerations, with a great deal of Uneasiness and sharp Pains. But this is rather to moderate, than altogether to destroy your Expectations, in the Advantages of such an Evacuation.

You further desire me, Sir, to gratifie your Curiosity in mechanically explaining the Means by which the Hemorrhoidal Veins spue out the Blood upon such Irritations, while the other keep close.

This happens upon several Accounts. *First*, because the veinous Blood in those Parts is thicker and sharper than any where else ; the most volatile Parts of the Blood get upwards ; the most serous, by diluting, and facilitating its Motion, are thrown

thrown off by the Kidnies and cutaneous Pores ; the chylous and balsamick Parts are expended in the Nourishment of the Body, before the Blood gets to those Parts ; by which Means the Remainder, by a natural Necessity, must be rendred thicker and sharper in the Extremitities.

*Secondly*, Because the Blood in those Veins rises perpendicularly upwards ; which makes the Ascent of its heavier Parts much more difficult. This may be observed in OEdematous Tumours of the Legs ; which sometimes in an erect Posture rise to a great Height, but upon lying down and laying the Legs up, as it renders the Return to the Heart much easier, so it by degrees will sink such Swellings.

*Thirdly*, The Return of the Blood is rendred more difficult by its Distance from the Heart, because it has less Force behind to thrust it forward, and so it is crouded more in those Veins ; which at length by its Quantity and Weight it distends and breaks through. And thus its Ascent is retarded by the Distention of the Vessels, and its Erruption facilitated by its Acrimony.

*Fourthly*, Because they lie in a Hollow, whereby the Blood-Vessels are not so equally compressed on all Sides, as in the  
H solid

solid Parts ; so that the thickest Blood is soonest there retarded, and the sharpest most easily makes its Erruption. Upon the same Account *Hemorrhages* happen in the Nose from a thin sharp Blood, and from thick sharp Blood, *Hemorrhoides* in the other Part.

The straining in the Exclusion of the harder Excrements, by pressing hard upon the Hemorrhoidal Veins, contributes somewhat to this Flux. Where the Blood is thickest, there the Offices of the OEconomy go on slowest ; so a costive Habit generally attends such as are subject to those Evacuations. For the same Reason this Discharge is promoted in some Women by a hard Labour. So that which a single Cause cannot bring about, may be effected by the Concurrence of a great many.

Although, Sir, your pleasing Expectations upon this Discharge, make you forget to ask my Thoughts about it as a Physician ; yet such is my Care for your Welfare, that of my own Accord I shall advertise you of something relating thereunto, which you may observe to your Advantage.

1. The *Dry Piles*, unless they swell prodigiously, and occasion great Pain, are better left to the Course of Nature, than opened.

2. The



2. The *Bleeding Piles*, unless they continue longer, or return oftner than the Strength will admit of, are by no means to be restrained; but that Effort of Nature ought also to be submitted to.

3. This Discharge ought not to be provoked either by Medicine or Diet; while Nature is doing her own Office.

4. If their Pain is so severe as to require external Assistances, trust rather to Fomentations than Liniments.

5. When the Veins are swelled so much that the Blood ought to have Vent, and does not flow out of its own accord, it is proper to draw it away with Leaches; for so Nature will be assisted by Art.

6. You ought also to be diligently careful that you do not take Cold in those Parts by sitting upon the Ground, or a Stone; for they ought rather to be kept warm; to which purpose use Cushions, least you lose the Benefit of such a happy *Crisis* in some Disorders.

I have nothing further, but to wish this Discharge may be conducive to your Health, and for the procuring a long Life, as I am, most worthy Sir,

Your most Humble, &c.

## EPISTLE XI.

CONCERNING  
COSTIVENESS, *how it is occasioned, and  
how remedied.*

S I R,

**A**Ccording to your Desire, I have consulted with a very eminent Physician, about your Complaints, in order to find out the safest and most effectual Relief for one who is so dear to us both.

It may be owing to divers Causes, that you have not a Stool for three or four Days together. It sometimes owes its Rise to the Temperament of the Body, and sometimes both its Rise and Encrease to the manner of living; and if there be a Combination of both, it renders it yet more obstinate.

1. This Complaint is owing to a Heaviness of Blood, whence it is very common to melancholy People, whose Blood, like a *Caput Mortuum* is deprived of its volatile Oil and Spirit. When those Secretions, which are made from the Blood, go on but slowly,

ly, it is no wonder that the *Bile* which ought to be thrown out into the Intestines, to solicit the Ejectment of the *Feces*, should be either by its Thickness obstructed in its Bladder, or regurgitate into the Blood; whence would arise a Jaundice; and if it gets through into the Intestines, it will be so viscid, as to retard rather than stimulate their Motions. The pancreatick Juice, which renders the Bowels slippery, must be either sparingly supply'd, or attended with such a *Lentor* and Acidity, as hinders them likewise in the Discharge of their Contents.

2. Your Academical way of living very much contributes to your *Costiveness*, (though indeed I am unwilling to lay any Blame upon that, because it would be a Prejudice to the Interest of Learning, to dissuade you from your Studies) not only continual Study impoverishes your Blood, but also that sedentary Posture common in Reading, makes you as it were insensible of those first Sollicitations of the Bowels, which are the Fore-runners of a Stool; by which Means, instead of promoting and hastening such a Discharge, whilst you are intent upon your Books, you endeavour rather to divert and prolong it; and so far that at last Nature turns it into a Custom.

3. A

3. A Diet may very much conduce to this purpose. The Accids used in some Pickles, and much more those things which are Rough and Austeer, ought to be condemned (as it appears to me upon this Account) because by contracting the Fibres of the Intestines, they so close or straiten them, that the Moisture which flows from the Lymphaticks, for their Lubrication, must prove defective. - A very familiar Instance may convince us of this; after eating those things which are austeer and rough, the Mouth which receives the Moistures of so many Drains, immediately grows dry; the Tongue most artfully contrived for Motion, is rendered almost immoveable; the Teeth are as it were numbed, from the shock that is made upon their Nerves. If then such a Constriction of the Mouth follows only upon their Chewing, what must that be which is made in the Stomach and Bowels, by their much longer stay in those Parts. Wines and Beer too Acid are likewise to be blamed upon the same account; as likewise Aromaticks and Dryers. Meats of difficult Digestion make the Belly costive, but nothing so much as unripe Fruits.

4. But not only these things in our Diet, but (which perhaps you may wonder at) frequent



frequent Purging it self will bring such a Habit; for the frequent Repetition of such Medicines so far debilitates the Tone of those Parts, as to make them afterwards remiss in their Offices, unless when sollicitated thereunto by Art. It is the worst Habit of Body whatsoever, and contracted by nothing so soon as by frequent Purging. Violent Purgers (which almost every one procures upon these Occasions) are the worst too of all for this purpose, for the Belly afterwards grows as it were parsimonious, as we see the greatest Constriction after a great many Stools. If you ask what then must be done in such Cases? you shall be directed in its proper Place.

5. This misfortune often happens to Persons who have Ruptures, because their Bowels are displaced, and compressed together so as to straighten their Capacities; upon which if there does not ensue an obstinate Costiveness, yet the Excrements are much more difficultly thereby discharged.

I have thought it proper to enumerate these several Causes that you might the better satisfy your self by what means you have fallen into the like Complaint, and that you may have Recourse to the most proper Remedies; for when the Cause is removed, the Effect will cease.

1. An auſteer Blood, which is always accompanied with Coſtivenefs, muſt be ſoftned; to which purpoſe *Chalybeats* are the moſt efficacious. The ſame Intemperature of Blood produces Melancholy; in which Diſtemper all the Secretions go on but ſlowly, except that which is made by the ſalival Glands (as for the moſt Part they are great Spitters) which cannot but encrease this Diſeaſe; for by ſuch a waſt of the *Serum* of the Blood by thoſe Drains of the Mouth, the other Parts are rendered too dry, and defrauded of their proper Moifures; and conſequently the Cavities of the Bowels; by which means not only the *Feces* of the Blood will be ſlower in their ſeperation from it, but alſo by the Bowels looſing their ſlipperineſs, will they be longer detained therein. *Apozems* that correct Accids, and dilute the whole Maſs of Blood are very ſerviceable in this Caſe; not that they are immediate Remedies, but pleaſant and ſafe.

2. That Sedentary way of living which you have been uſed to, muſt neceſſarily be interrupted; for as you are almoſt continually ſitting at your Books, the Blood is ſo much retarded as in a manner to Stagnate; whereas Exerciſe and the open Air will give it Motion, accelerate its Circulation,

lation, promote the Secretions, and purge it from those Impurities, which cannot but ruin your Health if obstructed. Observe and give way to your first Provocations to Stool at all Times. The Motions of Nature ought carefully to be attended to, all other means will else be in vain.

3. This Inconvenience is often owing to a faulty Diet; Aromatics by drying too much; things Auster by their Constriction of the Fibres, and gross by the Sluggishness of their Particles, are to be ranked under this Head. The means of Cure in this Case ought to be such as are sufficient to impregnate the Blood with Particles of quite contrary Qualities. It is needless to forbid you the Use of such things as Reason and Experience convince you to be prejudicial to your Health; you ought to feed upon Liquids and Spoon Meats, rather than upon solid Food; and the use of Prunes, Raisins, and roasted Apples is to be recommended to you.

4. This Imprudence is not only to be blamed in Diet, but in Medicine, because too frequent Purging, lessens the natural Evacuations; insomuch that Nature, as if defrauded of her proper Office, seems to grow negligent in the Execution of it; when it is come to this pass, the Practice is to be left

left off leifurely, and in the room of the ftrongeſt Purges, which are the moſt commonly made uſe of, I adviſe ſome laxative Electuary; of which ſo much only ought to be taken at a Time, as will give one or two Stools.

Take it early in the Morning, not only upon account of the *Fæces* which will be collected in the Bowels in the Night, but that Nature alſo may be uſed ſo to thoſe Morning Evacuations, as at length to do that Office her ſelf; and not only when you take your Medicine, but at other Mornings too endeavour to get a Stool; and do not deſpair although it be without Succeſs at firſt, for Nature will in Time obey thoſe Motions.

Take care not to uſe ſuch an Electuary too often, let there be at leaſt three Days between every Doſe; for ſo, leaving Nature ſometimes to her ſelf, ſhe will the better learn to do her own Office.

In this Caſe there is no need of any particular *Regimen*, as ſuch Medicines go not ſo far as to get into the Blood. The Composition ought to be ſuch as will prevent both Gripings, and a future Coſtiveness. The purging Waters are good in Spring and Autumn.

5. When



5. When the Belly is bound, from the Compression of any Rupture, the assistance of a Surgeon is necessary, to put the Bowels into their proper Situations; and Bandages, or Trusses, are to be used to prevent their falling out again, which ought to be nicely well fitted to the Body. Afterwards these Rules are to be observed as in other Cases of Costiveness.

This, Sir, is what my Judgment herein does at present suggest to me, and what my friendship for you, requires of me; but if these means do not answer, which I shall be very sorry for, others must be tryed. To rectify the disorders of your Blood, you must go through a Course of Physick, and use both Patience and Application therein: But howsoever things succeed, you shall find me on all Occasions ready to obey your Commands, who am

*Your Humble, &c.*

EPI-

## EPISTLE XII.

*Whether it may be known by the URINE  
that a Woman is with Child?*

SIR,

IT is first necessary to advertise you that the *Urine* is made out of the Blood; which as, in Conformity to the Laws of Circulation, it passes through the Kidnies, lets fall through several Strainers there, this Matter into the *Ureters*, whose slender Pipes convey it down into the Bladder: In which the *Urine* remains until by its Quantity or Quality it Sollicits for Expulsion; and there is no one can imagine that this Procedure is not exactly the same in both Sexes, both as to the Origine of the *Urine*, its manner of Seperation, and its Discharge out of the Body. What I would infer from hence is only this, that the *Urine* which is evacuated by breeding Women, has nothing at all to do with the Womb; and therefore nothing ought to be expected from the Bladder for lying so near it, because upon the same account the *Rectum* might

might do as well, and one might have as good Signs of Conception from the Stools as the *Urine* ; of which if the common People should once come to be persuaded, the Pretenders to this Knowledge would have as many Close-stools brought to them as Urinals, for their Inspection ; which if they refused to do, they would get neither Money nor Reputation.

Who can imagine that it may be known whether a Woman be with Child only from examining her *Urine*, without regarding any other Symptoms ? When with all the Skill that Physick affords, none can tell the *Urine* of a Woman from that of a Man ; it often happens that a Woman's *Urine* is paler than Mens, but not always, because they are less given to Exercise, they feed upon grosser Food, and because they are not accustomed to drink so much Wine ; but it is the same with phlegmatick, and distempered Constitutions ; nor can the *Urine* of such Women be distinguish'd from those as have not so much as lost their Virginity.

Women who are pregnant make Water oftner than others, because the Womb by its Encrease of its Bulk, presses upon the Bladder, and so the sooner irritates it to squeeze out its Contents ; but such an organical Encrease of the Womb cannot impress

press upon the Urine contained in the Bladder any sign of Pregnancy.

They who set up for a Reputation upon their skill in Urines, go upon Conjectures altogether groundless, which are always uncertain, and almost as often false; but as there is something of a chance for being in the Right, they have this of their side, that *it is in the Nature of Mankind to be more affected with Affirmatives, than Negatives.* \*

If therefore the Conjecture of a Urine Doctor but once happens to be right, there is more talk raised about it than for a hundred of his mistakes. And such Care do these Predictors take in their management, as to suffer not any one Case to happen which they have not found means to have foretold.

But the common trick of these People is to get out by a crafty enquiry, what they pretend to know from inspecting the Urine. To this end they examine the Servants and Acquaintance about the Circumstances of the Patient, and from their Information give out their Predictions with as much assurance as the Delphick Oracle; some of the most Ingenious of these will confess as much, but others are obliged to keep it a Secret. A

---

\* Verulam, de Augment. Scient. Lib. 5. Chap. 4.



A certain Woman, whose Husband had fallen down Stairs, and much hurt himself thereby, takes his Water, and goes directly to one of these Artists. The Woman full of her Complaints, freely tells the melancholy Occasion of her coming there, to some Persons in waiting for the Doctor. (for it is a long time e're they must have Admittance, because it engages their Regard, and the Servants who go shares both in the Cheat and Profit, more easily thereby find Opportunity of learning the Condition of the Patient; nor is there much need of Cunning herein, as Women are not easily silent, when they have any matter of Complaint.) The Maid who was near the Door, feeding a young Child, hears the whole Business about her Husband; and presently upon the Child's crying, she goes in, as if on Purpose to quiet it, and relates what she had heard to her Master; after long waiting the Woman is called in, who complained lamentably of her Husband's Misfortune. The Sage tells her, *There is no need of making so many Words, let me see the Urinal*; upon the viewing of which, after a few shrewd Looks, he ventures to affirm that her Husband had fallen down Stairs. The Woman being overjoyed at the pronouncing  
fo

so unexpected a Truth, gives the Doctor Occasion of carrying on his Imposture further than usual (for at such Tricks these Persons are the most ready of any) and shaking the Glass with an uncommon Dexterity, peculiar as he said to himself; *To such a Perfection in my Art, I have attained (many strive to imitate me, but none yet have been able to come near me; Does not the whole World stand in Admiration of my Judgment in Urines? But I have no need to commend myself, the Country rings of my Fame) such is my Skill that I can discern from the Inspection of this Urine how many Stairs your Husband fell from. — He fell down eleven Stairs.* The Woman replied, that her Husband's Fall was much greater, for he fell down fifteen. The Piss-Doctor, without one Blush, suddenly asks whether she had brought all the Urine her Husband made at once? She answers no, because the Phial would not hold it all, and so says the Doctor you have left the other four at home; swearing several times that it was impossible to discern above eleven Stairs in the Water she had brought with her. By a thousand Stories of the like Nature it appears that these Persons procure their Fame, by such private Informations, and by their artful Lyes.

And

And not only by an obscure and ambiguous way of answering, but also by some lucky Interpretation of the Patient, do they sometimes hit near the Truth; by which this Art has received great Reputation.

A Servant Maid comes to a Physician with her Mistress's *Urine*, to know what Distemper she had upon her. The learned and honest Physician, as one in a Suprise, asks her, if she expected he could tell how many Teeth her Mistress had by looking upon her Water? The Maid comes home, and tells her Mistress that the Doctor told by her *Urine*, that she had no Teeth; which wrong Interpretation of the Physician's Words, by their happening near the Truth, as her Mistress had lost all her Teeth with Age, prodigeously raised the Reputation of this Practice.

When neither by any fallacious Conjecture, nor the crafty Management of their Servants, nor by any other Artifice, they can procure those Proofs of a Woman's being with Child, which they falsely pretend to have from the Inspection of the *Urine* only; they have Ways of knowing it by some Symptoms, which they cunningly find out in examining the Persons themselves.

I

When

When I first studied Physick, I used to attend, according to the Custom of the Place, the Professors in the Academy, in their Visits to the Hospital (for there was a Salary given for that Purpose, that Advice might be given *gratis* to any who came to ask it) a poor Woman comes, leaning upon her Husband, full of Complaints, to ask Advice ; she was troubled with a vomiting, and nauseating and loathing her Food. The Physician asked whether she had not an Obstruction of her *Menses*, which she denied. After examining her Pulse, and asking some other Questions, he looks upon her *Water*, upon which he soon pronounced that she was with Child. The *Urine* was like that of the most healthful Persons ; the Croud of Persons then about him would not give him Leisure to be talked with further at that Time. When therefore his Charge was over, we sent one of our Company, who was most acquainted with him, to enquire in private Discourse, what were his Reasons for declaring such a Woman to be with Child, upon the Inspection of her *Urine*. The Professor told him smiling, that he judged that poor Woman to be with Child from the Symptoms she complained of (for the *Menses* sometimes flow after Conception)

The



The *Urine* which was natural and healthful confirm'd him in this Opinion ; because it would not have been so, were her Complaints owing to any other Cause. *Gabelchoverus* modestly maintains the same Opinion, *If the URINE be without any Fault, and every Respect natural, where there is a Suppression of the MENSES, it is a certain Sign of Conception ; but when they are suppressed from any other Cause, it can hardly happen but that the URINE must be thinner and paler, and sometimes thick and turbid.* From whence it is very obvious, that this Prognostick from the *Urine* is taken from other Signs of Conception ; which being concealed, the most discerning Person cannot distinguish from the *Urine* alone, whether it be that of a Man or Woman, or a Breeding-woman's, or a Virgin's.

But you ask, Sir, whether inspecting the *Urine* is altogether to no purpose ?

It is of no manner of Assistance with Regard to Conception, but it may be of great Service in some Cases ; if you come a Stranger to a Patient, or have been acquainted before, and if you would be plainly and fully let into the Nature and Circumstances of a Disease. By its Indications, we can sometimes discern the Impossibility of a Recovery ; and sometimes we

are able to pronounce the contrary, in such Diseases as relate to the Blood; for as the *Urine* is, so is the *Blood*. It discovers a *Crisis*, and the Declention of some Distempers, if at the same time all other Circumstances are duly weighed; for otherwise looking upon the *Urine* only, will but cheat the wisest Physician into groundless Hopes.

The Colledge of Physicians of *London*, have therefore had a due Regard to the Good of their Patients in this Respect, by ordering it in one of their Statutes, which they are obliged to observe, *That no one either Fellow, Candidate, or Licentiate, shall pretend to give any Advice upon the Inspection of the Urine only.*

I have been the more prolix, because it takes up more Time in confuting Errors than establishing Truth; I hope therefore you will excuse your

*Most Humble, &c.*

---

EPISTLE XIII.

---

## CONCERNING

*A Maid in France, said to fast five and thirty Weeks.*

S I R,

**I** Wish it was in my Power to satisfy your Curiosity; yet I'll endeavour according to my Abilities, and so much as I want in Power to answer your Desire, who are always thirsty of Knowledge, I will make up in my Resolutions to do my best.

I cannot but wonder at that strange Account you give in your Letters of a Maid's fasting; but I should yet much more be surprized had you affirmed the Fact upon your own Knowledge. That which is in every one's Mouth is sometimes very foreign from the Truth; by what Means it comes about I know not, but Falshoods go far and spread very fast, whilst Truth is kept private, and is scarce seen abroad.

I 3

You

You was first of all informed by common Report of a Maid, who fasted altogether without Meat and Drink, without injuring her Health, five and thirty Weeks; afterwards you had an Account of it in the Monthly Packets which were printed.

You ask of me whether such a thing is possible?

If your Story is true, it is possible; and Authors frequently take Notice of such Instances of Abstinence, and of some who have continued it for as many Years without either Eating or Drinking. There are numerous Relations of this Nature given by *Licetus* Professor at *Fadua*, who writ professedly and largely upon this Subject; and what will encrease your Admiration, or rather your Pity, is that most of the Instances of this kind have been Virgins.

But we have lately but a few Examples of this kind, nor will the Reason appear unjust, if I ascribe it to their being less believed; as *Livy* has before observed, *Many Prodigies are talked of, and the more they are believed by simple and enthusiastick People, the more are they imposed upon them.*



*Hippocrates* in his Book  $\pi\epsilon\lambda\ \acute{\alpha}\rho\chi\acute{\omega}\nu$  will not admit of a Possibility of fasting without Death, above seven Days, with which *Macrobius* agrees; but *Pliny*, and some others allow of a longer Time; but this is determined according to the difference of Circumstances.

They who have a thick and viscous Blood, as melancholy Persons, bare Fasting a long Time without the hazard of their Lives, whereas such as abound with Choller, or a volatile Accid, much sooner sink under it. And not only the variety of Constitutions, but that of Climates too makes some difference herein. In smoaky Cities Persons sit down to their Meals but with indifferent Appetites, which will be sharp enough, in an open and clear Air. In the clear Air of *France* there is very rarely any Complaints of loss of Appetite; and in such a hungry Climate it is thought more strange to fast a Day or two, than it is to fast as many Weeks in an Air that is thick, and as it were sated with Nourishment.

A certain Maid of *Harlem* in the height of Melancholy, run into such a strain of Enthusiasm, as all at once to refuse both Meat and Drink, upon a pretended Command, as I remember, from Heaven,

so to do. Her Parents spared no Pains or Cost to alter her Resolution, they sent for some Divines, eminent for their Sanctity and Authority, in hopes by their Persuasions to bring her to Reason, and prevail with her to take her proper Food ; but she shewed as much Aversion to their Entreaties, as she had done before to her Victuals.

They afterwards called in Physicians of great Abilities in their Practice, who immediately warn'd her of her imminent Danger, but they found it impossible to supply the Place of Food with Medicines, she shutting her Ears as obstinately against their Advice, as before she had her Mouth against her Food.

After a hundred Tricks tryed in vain, either to cheat her to her Sustenance, or to prevail by open Persuasion ; her Parents at length by the Advice of the Neighbourhood invited a large Company of their best Friends to an Entertainment, hoping, that by their pleasant and merry Conversation, she might be tempted to eat. The Maid tired out, and conquered by a thousand Entreaties, did at length comply to sit down with them at Table ; after mutual Respects, and Grace said ; they all seem'd greedily hungry ; but the Maid said not one Word, and seemed to think  
on

on something very different from eating, not minding either the Company or the Provisions. After some pause one of the most grave Women at the Table (thinking the Maid might be ashamed to fall to first, after such a notorious Abstinence, although willing to eat with the rest) tastes some Soup, which she mightily praised, she tastes again, and again commended it; and as if she was resolved not to lose her End therein, places it just before the Maid; she immediately looks at it with a disdainful Countenance; and, as if possessed with some evil Spirit, with both her Hands lades it out of the Dish all round the Table and upon the Company; seeming as impatient at their eating, as they were at her fasting. At length being left to her own Course, she unhappily persisted in her former Resolution till the thirteenth Day, and then died.

I relate this Story, Sir, because I think it impossible to live without Food any longer than that time. I rather wonder that it can be born with so long. Our Bodies are in a continual Flux; and somewhat is continually wasted from their Substance, and therefore are they frequently in want of somewhat to recruit such Loss. Our vital Flame will burn sometimes with a present Supply,  
but

but if that is not repeated in some Time it must go out.

We find by Experience that some Persons live a considerable Time under both chronical and accute Diseases, with a very little Food; but there is a vast difference even between a little, and nothing at all.

About Seven Years since a maniacal Person of *Harlem* was put into some House for that Purpose, which they call *Dol-huys*, who was resolved to immitate our Saviour in his fasting Forty Days. He refused all Food that was offered him, and drank nothing but a little Water; but he was a great lover of *Tobacco*, and indulged himself therein, and like the *Indians*, he satisfied his Hunger with that, and lived through the Time like a *Smallow*, with only Water and Smoak.

Destracted Persons bear Hunger much better than other People, because they do not so much heed those frequent Irritations at Stomach; for there it is as in an Engagement, the first Attack is much the fiercest: After long fasting the Fibres of the Stomach are less sensible of those Vellications, which produce the sense of Hunger, and are rendred more unfit for their proper Offices.

But



But you plead, Sir, on your behalf, that the above-mentioned *French Maid*, voided all the Time neither Urine, nor other Excrements. Reason indeed teaches us that the less waſt there is in the Body, the less Recruit will it ſtand in need of; and ſo where there is no waſt, there cannot be wanting any ſupply. But although the *Serum* does not ſeperate from the Blood, and there are no Excrements voided by Stool, during ſuch an Abſtinance; is it an Argument that the Body undergoes no other waſt at that Time? It concludes nothing, ſo long as the Pores of the Body lye open. Beſides, you take notice that ſhe Sweat in that Time, and alſo had her Menſtrual Diſcharges; ſo that the leſſer Evacuations were only ſtopp'd, whiſt the larger remained open; for there is a greater waſt made of a Human Body by inſenſible Tranſpiration, than by all the other Diſcharges together (as it appears by ſtatical Experiments) and therefore does it ſtand in need both of frequent and large Supplies. \*

At

---

\* See *Sanctorius*, Sect. 1. Aph. 4, 6.

At last throwing aside all Natural Causes, you resolve it into a Divine Providence. Such a Providence I acknowledge and reverence; as it is not less visible in Effects naturally flowing from their proper Causes, than in those extraordinary Instances, which exceed a human Capacity. In a word, that Divine Providence by which we are daily supported and live, is no less Conspicuous, than that which enables a Person to live without taking in the natural means of Nourishment.

No one doubts of our Blessed Saviour's fasting Forty Days, according to the account of the Holy Writings; but that is reckoned as a Miracle; which it would not be, could any Person live as long without Food. I shall therefore tell you in few words, what I have to say in this Matter, that such Instances of Abstinence, as this, are either Miraculous, or (pardon the Expression) Fabulous.

There are not wanting some poor People, who will counterfeit such Cases, on purpose to render themselves the greater Objects of Charity, and make a profit of it.

There

There is still a learned Controversy amongst Physicians, whether the Body can any otherwise be nourished than by the Mouth. Some argue that Nourishment may be supplied by a Clyster, notwithstanding the stop at the Valves of the Colon, by the conveyance of the lacteal Veins running from the thick Guts; others upon their Dissections, affirm that there are no such Vessels to be found there. Some again think that Life may some Time be preserved by what is received by the Organs of Smelling, which by the means of some Pores is directly communicated to the Blood; as Wine held in the Mouth by frequent Tasting, without being swallowed, does produce Drunkenness; but the Infrequency of Cases of this Nature, renders them inconclusive upon either side of the Controversy.

Historians speak of some Animals that live a long Time without Food; and that Snails will lye hid a whole Winter, and return again to their Food the next Spring, Creatures formed as it were, to endure Abstinence above any other, by the Coldness, small Quantity, and Viscosity of their Blood.

The Seamen tell us of Swallows in cold Weather that lye thick upon the Water, either dead, or very much like it; which revive again in the warm Seasons.

Some who have been Eye witnesses, relate that Frogs at *Hudsons Bay*, which have stified with a sudden Frost, and by all Circumstances appearing dead, have, upon their Removal near the Fire received a new Life; or upon the Approach of the Spring, after so long a Abstinence from Food, and Appearances of Life have leaped about in Drokes.

But howsoever it is with Birds or other Animals, that concludes nothing at all with regard to Men.

Such strange, and before unheard of Instances, astonish the Mind, and no ways are satisfactory to one, bent upon the Enquiry into natural Causes, and not over Credulous in uncommon Relations; they rather provoke a Person to further Examination, as there is in every Man, a natural desire of Enquiring into Abstrusities, and passing over what is common. And therefore, Sir, you are desired by some *London* Physicians, to use all your Interest and Authority, to prevail with the Maid your Neighbour, who is the most wonderful Instance of this Nature, to come to  
*London;*



*London* ; and not suffer one to stay at Home, who has been either born or taught, beyond any other Person in the World for Travelling. And I shall take it as a great Proof of your Friendship, if you'll engage the Lady to be at my House, where she shall have very good Accomodations for Fastings : And to you, Sir, I shall think my self obliged in the highest manner,

*Who am*

*Your Humble, &c.*

---

EPI.

---

---

EPISTLE XIV.

---

CONCERNING

*The Cause of the EVIL, which is said to  
be cured by the Royal Touch.*

*My Dear Friend,*

YOU have lately informed me that your youngest Daughter, is affected with that Distemper of the Glands which is called the *Kings-Evil*; and as I have been considering her Case, according to your desire; your Servant comes to me in great Haste, with an Account that one of the Kings Physicians has advised you, to lay aside all thoughts of other means, and send your Daughter to the King, for his *Royal Touch*; in the speedy procuring of which he promises you all his Interest, You desire my Thoughts thereupon.

Far be it from me, Sir, that I should call in Question the Virtue of the *Royal Touch*, which has been attended with the Cures of such a Number of Persons. It has been held sacred for many Ages, even from the Time of *Edward the Confessor*. People resort from all Parts of the Kingdom, and some from foreign Countries to throw themselves into the *Royal Presence*, in full Expectation of Cure. From the Year 1660, to 1682, King *Charles the Second*, healed either by his *Touch* or *Gold*, 92107. It is generally believed, that by the *Royal Touch*, the sharpest Pains are asswaged, that running Sores are dried up, that Tumors are asswaged, and the distended Glands reduced to their Size, that the Blind have received their Sight under the very *Touch*, and the Lame rendered able to walk; in short, that of a thousand who are touched, there are more than half that Number cured. Which if it is true for it all turns upon the Fact, although Reason cannot conduct us herein, we must be satisfied by Experience, and join Thanks to our Admirations; as many Physicians as well as Chyrurgeons to the King, both here and in *France* do attest it to be Fact,

K

and

and have written several Treatises to this Purpose.

God forbid, therefore, that I should be so injurious to that more than humane *Prerogative* (if I may so call it) of the Prince, or to the Good of his diseased Subjects, who are desirous of such a Benefit, as to dissuade any from the *Royal Touch*; I rather make it my Prayers, that God would heal whom the King touches. I will therefore give you in one Word my Thoughts upon this Matter: The *Royal Touch* may be of Advantage, if it ever has been so; and it may be without any Effect; but can never be hurtful.

You enquire whether this Priviledge is bestowed only upon the Kings of *England* and *France*? Whether it is resolvable only into the Divine Pleasure? Or to the sacred *Touch* of Kings? Or to the holy Rites perform'd at the Time of *Touching*? Or to the Belief and Force of Imagination in the distemper'd Person? Your Enquiries are very curious; but as they are chiefly Theological, I would advise you, for your thorough Satisfaction, to consult your pious and learned Minister, a Man conversant in explaining such Mysteries.



If your Daughter's Distemper is grown so obstinate as not to give way to the *Royal Touch*, as sometimes to our Affliction, it does happen; I advise you, as soon as possible, to have Recourse to the Assurances of Medicine, least by further Delay, she falls into a Consumption.

The *Evil* owes its Rise to a *Serum* too thick to be strained through the Glands, by which Means it is obstructed in them, and by degrees encreases until it bursts thro' their Contextures.

It formeth little Cells, by the Protrusion of some viscus Particles towards the Surface, not much unlike those we see in gummy Liquors, which are blown up into little tenacious Bladders.

This Distemper is more obstinate, when it is attended with a chalky Matter, almost like Tartar, and is wholly incurable; but there is not so much Danger when it is not found in *Cystes*, because there is some Probability of resolving such Matter, or of the Veins resorbing it, in the Manner accounted for by *Dr. Wharton*.

Persons affected with this Disease, have their inward, as well as external Glands tumefied, having not only those about the Neck, Jaws and Groin; but al-

so those of the *Mesentery* swelled, not by any Communication, or secret Sympathy of the Parts, but because the same *Serum* will deposite the same Contents in any of the Glands. From an Obstruction and Induration of the Glands of the *Mesentery*, the lacteal Vessels will be so much stopped as to hinder the Progress of the Chyle to the Blood, in order to repair what daily goes off from it, by which a Consumption is brought on.

It is very probable, that those Nodes which are common about the Neck, do not grow there any sooner for the Multitude of Glands there, but because those Parts are exposed to the Air, as the *Fungus's* and Resines of some Trees are hardened by the like Means.

Although the Touch of a *Seventh Son* has lost all its Reputation, yet stroaking the affected Part with the Hand of a dead Body, until it is thoroughly chilled by its Coldness, is, by the honourable Mr. Boyle, and I think by *Helmont* too, cryed up for a wonderful Specifick in these Cases.

I should indeed be for trying several of these Experiments, especially if your Daughter has any Expectations from them, as it can do her no Injury; but let her not  
desist

desist at the same time from the Use of those Physical Means as are prescribed her.

I pray God, that one *Touch* or other may answer the End wished for, but if such Experiments do not succeed, I will use all my Endeavours in studying whatsoever else may be for her Good. You will pardon my Shortness, as that compendious and courtly Cure you are providing for, does not admit of a great deal to be said about it. I am

*Your Most*

*Humble, &c.*

## EPISTLE XV.

*Whether it is not Healthful to be Drunk once  
in a Month?*

S I R,

I Am surprized to find, in the last Conversation I had with you, that a Gentleman of your Honour, Sobriety, and Temperance in the Use of Wine, should turn Patron of an Opinion that indulges an Excess. And, as if you had industriously espoused that Cause, I find you urge not only what is generally taken as a Reason for it, but have called in the Assurances of ancient Physicians. And, in short, like a true Hero of *Bacchus*, you have challenged any Person of Learning, who is of the contrary Opinion, to a fair Dispute. Upon which, Sir, I who am always desirous of Instruction, am not unwilling to undertake the Province, as it

is



is permitted to engage in a Controversy even with our Superiours.

It is very certain that *Avicen*, a Physician of great Learning has published the same Opinion, notwithstanding his Religion forbad all manner of Use of Wine ; but then there were others who were Men of no less Learning, that were against it. Thus one Authority is overthrown by another, and with the more Advantage in this Case, as the lesser Number always gives way to the greater.

1. It is with me a Maxim of eternal Truth, that nothing can contribute to the Preservation of a humane Body, that opposes the Divine Laws. The wise Creator of this Universe, has framed the humane Body to be upheld and supported by a due Observation of his most holy Laws. and not by a Violation of them. And by a sort of Compact has ordered that whatsoever hurts the Soul, should conspire also to the Destruction of the Body. I must confess indeed that this Reason is not altogether Physical ; but since it is true, it is no great Matter, provided that those in Holy Orders, will grant me their Pardon for using it.

2. Experience teaches us that the most likely means either to Health or a long Life, is to live, a temperate, and upon that account a good Life. Some few Drunkards are found to keep their Constitutions, and to reach old Age; and some Persons of Temperance, to fall into bad Distempers, and soon sink under them; but such good luck is not the Effects of Drunkenness, nor the Misfortune of the latter, owing to Temperance, but perhaps to Causes flowing from the Debauchery of their Parents.

3. Upon some Accounts, harder drinking than once in a Month may be to advantage. Custom is as it were a second Nature; and therefore nothing may be more prejudicial to some Drinkers, than to leave it off too suddainly; to debar them at once of their wonted Glasses, hastens their End. Such Heroes of *Bacchus* easily dispense with a Debauch, if they have but the next Day a Glass or two of some generous Wine; and all things will come to right again, without a Fever, Restlessness, Pain, or loss of Appetite.

But on the other side, he who drinks but seldom, and sacrifices to *Bacchus* not oftener than once in a Month, will find his whole Body disordered thereby; the  
Blood

Blood and Humours will immoderately swell and boil up, the Head will be in severe Pain, the Senses dull and stupid, the very mention of Food loathsome, the Mouth parched up, Thirst unquenchable, a continual Cough, and a very troublesome Hauking to spit. And what is worst of all, this numerous attendance of Complaints, does not go off the next Day, but continue longer, and sometimes to the Return of the next drinking Bout.

I cannot but think that Priest much in the right, to whom one came to Confess of his Drunkenness; for the hooded Father instead of enjoying him any Penance, ordered him to get Drunk again, if he had not been a seasoned Drinker.

I would not have you think, Sir, I say this to encourage frequent Intemperance, but to diswade from every Instance of that Nature; chiefly upon this Account, that whosoever has accustomed himself thereunto, is very hardly, if ever, brought off from it, and he who has not been so used, can in no Respect find his Account in it.

But you urge, Sir, that the Vomiting which attends this Practice Monthly, may with a great deal of ease free the Stomach from the Causes of several Diseases, by  
dil-

discharging all the Filth which has been generating in that Interval, without the help of nauseous Medicines, and the Charge of a Physicians Fee.

This Argument soon vanishes upon the following Considerations.

1. Vomiting does not always follow upon such Debauches, not even to those who get *Dead-Drunk*.

2. That Vomiting which is provoked once a Month by too large drinking, weakens the Tone of the Stomach, whence flows an *Iliad* of Mischeifs.

3. The Stomach is so far from discharging it self upon Drunkenness of any foul Humours collected therein, that more thereby are produced; as appears from the loss of Appetite, and loathing of Food, which is no other way to be remedied but by a Course of Temperance.

4. Whoever takes notice of a drunken Persons vomiting, may easily observe with what difficulty the Stomach laboured to throw off such an ungrateful Burthen.

5. Suppose that the vomiting may remove the Damages brought about by drinking, yet it rarely happens so, because those Mischeifs reach further than the Stomach, and besides emptying that, nothing can be expected of Advantage from it,

and



and therefore I cannot see how it can be in any Respect conducive to Health.

6. But yet suppose, Sir, that this *Monthly Fudding*, did answer the Ends of a Medicine, yet may not such Medicines be used too often? There are very few will care to follow the Example of a Person who takes Ph sick once a Month; when Nature performs all her Offices rightly; when a Person Eates well and Disgests well, there is no need of frequent Repetitions of Medicines, and much less of Overcharges of Wine.

He certainly shows more than an ordinary Delicacy, who prefers frequent Drunkenness, to the nauseousness of Medicines; but it is truly a very ill way to save Physicians Fees, for what they avoid, they run into; Physicians getting a great deal more by one Drunkard, than by thirty Sober Persons.

At last, Sir, you urge in favour of this Practice, that it is much better to be down Drunk once a Month, than to be continually tipling, though in moderate Quantities.

Of two Evils I think the least is to be chose; there is no one ever found either of these Customs without some Inconveniencies;

niencies; and therefore can neither be serviceable to Health.

In short, these Monthly Debauches are so far from preserving Health, or in any Respect contributing thereunto, that in my Opinion they have just the contrary Effect; that is the oftner we are Drunk the faster we make our Approaches to the Grave.

I would not have you think, Sir, that I condemn all use of Wine; the World perhaps does not afford a better Cordial; and I think it proper sometimes that a Person should warm himself with a moderate Quantity, but not to drown himself in it: It may be indulged so far as to excite Chearfulness, but not to run into a drunken Stupidity; thus far *Seneca* himself commends it, nor does *Cato* frown at it; its moderate use is conducive to Health as it invigorates the Fermentations of the Juices, and promotes the Secretions.

In short, I find, Sir, that you your self do not thoroughly approve of this Practice, because hitherto you have avoided it. You commend *Epicurus*, but live like *Zeno*; and indeed it is much better to do so, than commend *Zeno*, and live like *Epicurus*.

If

If, Sir, you have found me but an indifferent advocate for this Truth, and a weak Defender of Temperance, yet give me leave to make up that Defect with my good Intentions, that upon all occasions I may demonstrate how much I am

*Your most Humble, &c.*

**EPI.**

have greatly obliged the learned World

## EPISTLE XVI.

CONCERNING

Two N U N S, *reported to have changed their Sex.*

S I R,

I Should blush, perhaps from too much Modesty (notwithstanding your Commands) to concern my self in a Story, that is not a very chaste one, had not a Professor of Divinity given it the World in Print, and a Colledge of Cardinals enquired into it. This gives me some Assurance, and guards me from any Imputations of Indecency ; I shall not therefore write any Thing out of Wantonness, or omit any Thing material upon the Account of Modesty.

It is an Unhappiness that you have fixed upon me to account for so wonderful a *Phaenomenon* in Nature. You would have greatly obliged the learned World,  
had



had you prevailed with the honourable Mr. Boyle, who is a finished Philosopher, to have undertaken this Work ; though I am not indeed without Hopes that as soon as this strange Story is related to him, he will think it worth his skilful Enquiry ; for such is his consummate Learning, and which will be to his eternal Honour, such are his Inclinations to instruct others, that he will be provoked not to suffer such an extraordinary Case, to escape the Notice of the ablest Philosopher.

You acquaint me in your Letter, that it was reported at *Rome*, that two Nuns in a Monastery, were changed in such a manner as to be suspected of Virility. Upon the Encrease of such a Report, that it came to the Pope's Ears ; who, upon such an extraordinary Occasion, ordered some Cardinals to enquire into the Truth of it : That after their Search, they affirmed, that the Nuns were grown in such a manner as to have changed their Sex ; in Testimony of which, you say the Cardinals commanded them to be expelled the Monastery, and that at that Time they had changed their Dress, and took upon them the Employ of Men.

I wonder what could induce his Holiness to commit the Inspection of that Affair

fair to his Cardinals, who are no ways conversant in the Difference of Sexes. It is true indeed, that the Reputation of their Integrity, would prevent all manner of Suspicion as to their Report; but yet their unspotted Chastity, joined with Shame and Modesty, could never suffer them to make such a nice Enquiry, as the Nature of such a Thing demanded.

Persons who read this Account, may perhaps be divided into different Opinions, and both of them wrong.

Some who have a Confidence in the Integrity of the Cardinals, may not upon that Account disbelieve it, but as it exceeds the wonted Bounds of Nature, take it for a Miracle.

Others may wholly disbelieve it, as it so far exceeds the Reach of Nature, that as Miracles are ceas'd, it must be impossible; and as they are under no Obligations to believe Impossibilities, so they will not believe that.

I would, Sir, satisfy both these Kinds of Readers (and by you I doubt not, in such Intricacies it will be well taken, that I have endeavoured to do my best) the one, that, that Excursion of Nature which you call a Change of Sex, is no ways to be accounted an Impossibility, from the Structure

Structure of the Parts of Generation, and the other, that such a wonderful *Phænomenon* does not exceed the Bounds of Nature; nor is it so infrequent as to deserve to be reckoned a Miracle. He must be a Stranger to the Power of Nature, who thinks she cannot sometimes do, what she thinks not fit to do often.

Whosoever thinks that those two *Nuns* have changed their Sex, is under a Mistake; all that gives any Ground for such an Opinion is, the uncommon Encrease of the *Clitoris*, which as it is used to frequent Irritations, thrusts out and enlarges its Dimensions, not unlike a humane *Penis*.

I am unwilling to be so censorious with Relation to these *Nuns*, who profess a severer way of living, and a more constant Attendance at their Devotions, as to suspect their Lasciviousness should prompt them to an unusual Exercise of those Parts; by which they might encrease their Bulk, according to *Martial*,

*Mentiturq; virum prodigiosa Venus.*

because there are Instances of the same in Infants themselves, who cannot be supposed guilty of such wanton Practices.

L

Nor

Nor can I be of Opinion that these Persons were Men from the first, because if they had counterfeited their Habits to satisfy their Lusts in such a Place, there would have happened some Discoveries of it, which there has not done, and therefore no such thing ought to be suspected. Besides such a Conjecture cannot take Place when we consider that their Breasts are like those of other Women, and were so at their Admission into the Convent ; and continue so still.

The inquisitive *Regnerus de Graaf* in his Book of the Female Organs, upon that Head, *de Cletoride*, takes Notice of the *Clitoris* of an Infant to come so near the Member of Virility in the other Sex, as to deceive the Nurse and other more skilful Gossips, who took it for a Male-Child, and in its Baptism named it accordingly ; and that the Mistake was not detected till after its Death, upon an accurate Dissection of the Body ; of which the same Author gives an Account.

The *Clitoris* in some adult Persons is seen to hang out beyond the *Labia*, or the Openings of the Thighs. There is a Distemper called *Furor Uterinus*, which sometimes arises from this Cause, that in walking, or other Exercise, the *Clitoris* is rubbed



rubbed by the Cloathes, and excites such extravagant Desires, as puts them out of all Shame and Modesty, and stimulates them with a Degree of Madness to Veneral Embraces.

This uncommon Growth of the *Clitoris*, is so frequent in some eastern Countries, that the most skillful Chyrurgeons, have found out a Method of amputating it; and to take it away from Persons about to Marry, least it should be a hinderance in Coition.

Nor is the Reason of such a Growth very difficult.

1. Because the fury of Lust wonderfully distends the Nerves and Arteries, and particularly above any other Parts, blows up those Organs with Spirits and Heat. Upon Coition, real or imaginary, those of a Man are blown up and extended, by a plentiful Influx of Blood and animal Spirits, from the Titillation which attends it; as if Nature was prodigal in her care for a supply of those Parts.

2. The Cavity of the Part wherein it is situated, (as if it were not to be confined to narrow Bounds, which would hinder its Encrease) facilitates its Growth; and as it is placed where there is room enough, it can enlarge it self on every side, whereby

its Vessels are prolonged and receive Nourishment on all Parts.

Further, Sir, upon a Comparison of the Male and Female Organs, you will not find them to differ so much as you imagine at first Appearance, excepting that, those of a Man are thrust out with a more Vigorous Heat; whereas those of a Woman by a defect in that Respect, are only to be perceived inwardly.

The *Uterus* of a Woman, upon turning out, would resemble a *Scrotum*, and the two Ovaries annexed to the sides of its Bottom, with what they include, would make up the Number of the *Testicles*.

The *Clitoris* is shaped like a *Penis*; it has the same sense of Pleasure, and stretches out and relaxes in the same manner again; it also ends in a Gland, but wants a Cavity; which is no wonder, because it does not serve for the discharge of any thing, as it ouzes out its Contents more conveniently into the Apperture of the neck of the Bladder; but was that Apperture to be closed, as it is in Men, then in an Erection it would necessarily find some other Outlet towards the end of its Gland. For Vessels of all kinds, are first formed by the Impulse of some circulating Fluid; where the  
Fluid

Fluid is obstructed it forms a Cell, and Vessels where it Circulates.

In our first Formation, when the genitale Parts hardly exceed the point of a Needle, the difference of Sex depends upon very nice Circumstances; but when Persons are grown up, it is the most difficult thing in the World to believe there can be a thorough Change from one Sex to the other (as the Poets tell of *Teresia*.) But there is more Reason to think that the largeness of the *Clitoris* by its likeness to a humane *Penis* might deceive the Enquirers into this matter; or that they were Men from their first Formation, but that the genitale Parts by some defect in the first Rudiments; not obtaining a due Protrusion, upon the encrease of Strength, and venereal Titillations, broke forth and so seemed to grow a fresh.

We have frequent Instances of Natures Excursions in the make of those Parts. There is a very remarkable Story of a Child, born some Time since, in a Village near the Mountain called Grandvaux, in all other Respects like other Children, who had those Parts which distinguished its Sex, perfectly like a Man; the PUBES were grown over with thick Hair, and he frequently had all the Motions of Lasciviousness, with an Erection fit for Coition, especially

upon waking from Sleep; and before he was two Years old, his Parents were advised not to suffer him to lye with his Sisters or Maids, least that should happen at two Years of Age, which Hieronymus wondred at in twelve or thirteen.

Nature refuses to be circumscribed in her Operations, but yet she has never been known to make such Excursions as this must have been; we ought therefore to stand in wonder at her exact Regularities, because of our Inability in following her through all her Works.

I am sorry for your departure from Town, because we cannot be together as often as I wish, let us therefore by an Agreement of Minds persue the same Enquiries, in such a manner as if we had not been assunder, I am Entirely

*Your very Humble, &c.*



---

EPISTLE XVII.

---

## CONCERNING

*To whom it is proper to eat SUPPERS, and  
to whom not?*

S I R,

**N**O Physician can answer with Reason and good Judgment, that Question in your last Letter, as it is put in such general Terms. If I was to affirm universally that going to Bed supperless is healthful, or the contrary, I should fall into an Error on both Sides. If you had required whether was most convenient for you under such a particular Constitution, in such an Age, attended with such Complaints, and accustomed to such a particular way of Living; I could have very easily satisfied you; but as nothing of this kind is mentioned, I am forced to go into Particulars, and singly recount, in what Cases it is proper to eat Suppers, and when not;

that you may chuse on that Side as seems most to suit your own Case.

1. He ought to go to Bed without a Supper, who has no Appetite to it; but he that is an Hungry, and has a Stomach to eat, ought to sup first.

2. He ought to go to Bed supperless, who dines, as in *Holland*, very late, or feeds high then, as they do in *London*; but I would advise those to sup, who eat sparingly and early, lest their Emptiness hinders their Sleeping.

3. Let him go to Bed without a Supper, who through a plentiful Fortune indulges himself in Ease and Inactivity; whereas on the contrary, they whose narrow Circumstances lay them under a Necessity of Labour and Sweat, ought to eat hearty Suppers; for otherwise the Body must decay, for want of Nourishment sufficient to repair the daily Waists.

4. It is adviseable for such to sup, who feed but little upon Flesh, as they do in *France*, upon Broaths and Soops; for such Liquids do not yield any stable Nourishment, and ought therefore to be the oftner repeated.

5. They who have a sharp Blood are not to be debarred from their Suppers, but it is much more to their Advantage to eat plenti-

plentifully. The Provisions of a good Kitchen go further in sweetning the Blood than the Preparations of a Shop; the Blood cannot be softned by any other Balsam so well as by that which is derived from well digested Food. But they who are of a phlegmatick Constitution, and whose Blood is not so duly fermented, by fasting, and lessening the Supply, according to the Laws of Circulation, have the Motion of the Blood accelerated, and its Fermentation raised; whence there arises a greater Division of its viscid Particles, and a more perfect Mixture of the whole Mass in order to its serving all the Purposes of the Constitution.

6. If you are out of order, and disrelish your Food at Dinner, it is best at that time to forbear, *For the more you nourish a diseased Body, the more you damage it*; but according to *Hippocrates*, such Fasting may be made up at Supper; *neither Abstinence nor Fulness, nor any other Thing is good which exceeds the Bounds of Nature.*

7. Custom is of such Consequence in this Matter, that where a Person has been used to Suppers, he can receive little or no Hurt by them; in *France* they sup sumptuously without any manner of Inconveniency; but such as have not been used to it, after  
plentiful

plentiful eating at Night, are apt to be Feaverish.

There are, Sir, many other Considerations both as to eating, and Abstinence; a grown Person bears Fasting better than a Child; it is better dispensed with in a thick Air, than in a clear one; better in \* Winter than in Summer; better in Inactivity than in Exercise. †

So that Medicine in such Cases cannot lay down any settled Rules, when Age, Air, Season of the Year, Exercise, Custom, Sickness, Appetite, Constitution, and way of Living, all alter the Case.

You have not acquainted me, Sir, with your own way of Living, and therefore I can neither advise nor dissuade you herein; yet I hope that you may apply something herein to your own use, as it may happen

to

---

\* This does not well agree with the *Sanctorian Doctrine*; it appearing by that, that true Perspiration, in robust Persons especially, is larger in Winter than in Summer, *Señ. 2. Aph. 24.* and that as Perspiration by *Aph. 4. and 57. Señ. 1.* lightens the Body more than any other Evacuation, so when it is the largest, there ought to be the largest Supply.

† Because Exercise wears off a great deal, which makes Recruit more necessary, see *Sanñ. Señ. 5. Aph. 9.* and the Digression under that Aphorism, concerning *The Elasticity of all Animal Fibre.*



to fall in with your own Circumstances; but if not, as soon as you advertise me more particularly by Letter, I shall endeavour to give you more particular Satisfaction.

If any of the Reasons here given encourage you to eat Suppers, I advise you this for the present, not to let them be too late, nor your Meals too large, for fear of Indigestion.

It might tire you, to recite the several Sorts of Eatables proper for such Meals, I shall therefore inform you in general, that all kinds of Food are most easily concocted; whose Particles are not very firmly united, but are contiguous but in few Points, and have large Pores; for by such a Contexture, the stomachical Ferment is more easily mixed therewith; and therefore those will be of a difficult Digestion, which are made up of a contrary Contexture.

The Variety of Constitutions, and the Differences of Food, render it difficult to determine with *Lessius* and *Cornaro*, how much ought to be eat at one Meal; the same Quantity will not agree with all People, and therefore that *Italian* Proverb is very good, *That he who eats little, will eat much*; that is, he that eats but little at a Time, will live long enough to eat a great

great deal before he dies. And this you may take for a settled Rule, that the oftener you eat, the less ought to be eaten at a Time, and the less is eaten at a Time, the oftener you ought to eat.

You have undoubtedly observed, Sir, that in our own Country, *Great Britain*, where there is a Profusion of all kinds of Food, where one of the wealthier People find the least Inconveniency from sparing Diet, a hundred are killed by over eating.

And because scarce any Thing will go down without Pickles, it may not be unacceptable to you to have my Thoughts concerning them.

Some Pickles are prepared of Things acid and austere; and are for the most Part, the most desirable to the Women, either for their palatableness, or thro' their want of Appetite arising from an inactive Life (for Exercise wonderfully whets the Stomach) but they suffer miserably hereby, as such Things generally by their Astringency occasion Obstructions and Cachexies

Nor do they less consult their Health, who use Stimulations of this kind, when they ought rather to check the Appetite; for it may be justly reckoned a Distemper, to crave more Food than can be Digested; and

and to croud in more by such Inticements than is required, is certainly laying a great burthen upon Nature, under which if she does not at last quite sink, she will be very much oppressed.

Aromaticks with such things as are acrid, make up another sort, of which this may be said in their Praise that they are not very Cheap, nor do they grow at Home. These are chiefly coveted by the Men; but they are very pernicious to saline Constitutions and Wine Drinkers; for by these they throw Oil upon the Fire, and hasten as fast as possible their own Destruction. These ought therefore to be used only with gross and viscid Food, and allowed to only cold and phlegmatick Constitutions.

It is to be observed that what Sauce is good for one is bad for another, according to the difference of Persons Constitutions; those with Butter in them are not to be advised to bilious Persons; Accids, to saline Constitutions; but Aromaticks rather, and them sparingly, and seldom. That was spoke like a Physician as well as a Poet,

*Cibus Simplex, sine arte mense,  
Vitam faciunt beatiorum.*

Upon the same Account, those Medicines termed amongst Physicians *Stomachicks*,  
are

are not good for all indifferently, but are variously to be prescribed as Constitutions differ, for otherwise instead of giving a Spur to it, the Appetite may be lessened.

We have got a Custom among our selves which our Neighbours are yet strangers to, and that is to eat our Flesh half raw. They who give into this Practice do it rather out of Complaisance to their Palates, than for any reasonable End. For what do they else thereby but over-load the Stomach, when they lay a double Office upon it at once, that is both to boil and digest the Food. There is no one but must have observed that Meat half dressed is of more difficult Digestion than that which is thoroughly done; upon which Account it does in reality Generate more Crudities than any other thing besides.

The Custom of eating Cheese after a Meal for Digestion sake, much obtains, but every sort of Cheese does not deserve to be accounted good for that End, nor to be reckoned such a wonderful Digester. The *Cheddar* or *Cheshire* Cheese if it be old, may be advised to a cold Stomach, upon the Account of its Salts (to speak in the Language of the Chymists) being nearest to a State of Fluxility; but its use is not to be encouraged to hot Constitutions; thas is, often



often and in plenty: But neither the Magistrate or Physician are to be troubled with every Trifle.

Such Cheese as is made of skimmed Milk, is by no means good for Digestion, but rather hinders and distroys it; and although a laborious way of living can dispense with it, yet such as are not accustomed to hard Labour, must not expect to do so well with it. And that other sort of Cheese made of Cream is rather to be reckoned more pleasant to the Palate, than agreeable to the Stomach.

Butter is commonly said to be Gold in the Morning, Silver at Noon, and Lead at Night; which although it is a very false notion, yet Persons will not easily be persuaded out of it. Butter with Bread is as good as any thing, either in the Morning or at Night; but melted by the Fire as it is done for Sauce (unless it be well managed by the Cook) is not good even in a Morning as appears by those rancid Belches it occasions afterwards.

Because the Food requires Dilution, nothing is better for that purpose, than Beer that is mild, and clear, neither thick nor sweet, nor too stale, nor hard; and if it can be complied with, ought not to be drank but at Meals. That Custom is  
very

very prejudicial, of drinking largely presently after a Meal. Wines that are neat are not hurtful in a moderate Quantity, but if they are adulterated there is nothing more injurious to Health.

I desire your Excuse, Sir, that I have insisted longer upon this Head of Diet, than you required of me ; I know not how I drew my self in to be thus particular. Our constant Diet is not of any mean Efficacy, either in preserving a good State of Health, or subduing Distempers ; as our Food, so is our Blood, and as our Blood so is our Health.

In the room of a desert, Sir, please to accept of the following ; be of a chearful Mind, constant at your Meals, and indulge your self in Mirth rather than in Luxury ; and lastly, let witty and pleasant Conversation conclude your Meals, for by that means you will nourish both Body and Mind, and arrive to a chearful old Age, which is the Hearty wish of

*Your very Humble, &c.*

---

EPISTLE XVIII.

---

## CONCERNING

*How many Hours is proper to SLEEP.*

Worthy SIR,

**Y**OU are very much in the right in your Opinion ; that both a sickly and a healthful State are considerably influenced by Sleep and Watching. It is obvious to every one, that a perfect Health is in Danger from too much Watching ; and on the contrary, that almost any Disease gives way, if it does not quite go off, upon procuring good *Sleep* ; I cannot therefore condemn or blame your Inquisitiveness, because it concerns you to take Care that you do not lose as much with Relation to your Health by Night, as you gain by those Cares you employ about it in the Day-Time.

You ask, how many Hours it is proper to *Sleep* in a State of Health, for fear the Blood should grow sluggish by too much, or

M

grow

grow Feaverish with too little ; it is a prudent Caution too, to take Care that too much Watching does not bring a *Delirium*, or that too much *Sleep* does not dispose to a *Lethargy*.

This common Verse contains a full Direction herein.

*Septem Horis dormisse sat est, Juveni; Seniq;*

But the same time is not to be prescribed to all ; because different Temperaments, different Ages, a crazy State of Health, daily Inactivity or Exercise, require different Quantities of *Sleep*, but neither very remote from this general Rule ; for there can hardly happen a Necessity for larger Sleeping ; and as long as there is a real Inclination to it, it can seldom be hurtful.

But even our *Sleep* it self is different ; for we sometimes sleep more in three Hours than in six ; that is, sometimes a short *Sleep* refreshes and nourishes us most. That sound *Sleep* which a weary and laborious Person falls into, after the Fateague of Exercise and Care, renders him much readier the next Day to perform his wonted Business. Whereas one given up to Sloth and Inactivity seems rather to doze than sleep ; his Slumbers are interrupted by the

least



least Noise, or else he is disturbed with continual Dreams, and at last finds himself very little refreshed by his Sleep, but is rather wearied with it : So that the Wish is of no light Concern, *To sleep like a Traveller on either Side.*

Sleep is said to nourish us, as there is less Wast made then, than in the time of waking ; and what is saved may be said to be gained. The Spirits at that time, are not under the Directions of the Mind ; and therefore are more in readiness, in serving the Office of the OEconomy, and giving Nourishment to the Body.

To Nourishment it is necessary, that the Particles should not be in any great Motion. To this purpose Sleep cannot but be very conducive, as it procures a more sedate Motion of the Fluids, and gives time for the Collection of Fresh Matter to the Parts to be nourished ; which is confirmed by Eperience, as we find those Persons fattest, who sleep most.

The more a Person sleeps, the more he covets it, by which the Blood grows more viscid, and less fit for Motion, as it appears by the weakness and shortness of the Pulse in the time of the *Sleep* ; and by this means the Nervous Tubes which lie next one another, by the *Lentor* of their Juices, are as

it were glued together. Thus it is in Phlegmatick Constitutions; and so this sleepy Disposition, as it first is a Deviation from Nature, by its Indulgence grows still worse. Such Persons not only sleep, but seem to doze even when awake, and must yawn and stretch an Hour before they can be quite so; where in warmer Constitutions, where Persons do not sleep so much, nor so much covet it, as soon as they cease to sleep, are quite awake.

There are several Opinions concerning Sleep in the middle of the Day, but there is not need of many Words about it; as it is certain that Night Sleep is most serviceable; if that which is given into in the Day time hinders it, it ought by no means to be indulged; but if it is a Custom that has grown up with Persons, and does not hinder their sleeping in the Night, it may be allowed of.

When Persons sit by the Fire in an Evening, they are apt to fall asleep, because the Pores of the Body are opened by the Heat of the Fire, and thereby give way to a freer Transpiration, and the Exhalation of the almost wasted Spirits.

Too much Watching, as well as too much Sleep is hurtful, and may be directly accounted a Disease: It is customary to

old

old People, whose Blood is grown sharper; from whence the Spirits also are sharpened, so as to give greater Irritations to the Brain and Nerves.

Pain brings Watchfulness; as that encreased Celerity of the Blood, which attends Pain, gives a greater Quantity of Spirits; by which the Nervous System is expanded, instead of being contracted.

Burning Fevers occasion Watchings, because the Blood is then both too sharp, and too swift in its Motion.

Violent Passions of the Mind also occasion Watching, because they keep the Spirits in continual Action. †

But because you seem to be more concerned how to secure your Health by a proper Regard to the Times of Sleeping, than in satisfying your self about Physical Speculations, I shall add something to this purpose; by a careful Observation of which, you may enjoy all the Advantage of Sleep; it may be a Refuge from your Labours, a Restorer of Strength, sooth your Weariness, refresh you in Illness, and remit your Watching.

To procure it with all these Advantages it is necessary, First, that you exercise your self

---

† Consult the greatest part of the 7th Sect. of *Sanctorius* upon this Head.

self in the Day time, for Idleness is an Enemy to sound Sleep, which Industry and daily Toil will easily reconcile you to. Weariness is the best *Opiate*, and a natural sound Sleep is preferable to a thousand Medicines of that kind.

The happy and plentiful Circumstances of your Family do not require of you any Labour, yet I would not have you give way to Inactivity; the less you are concern'd in your domestick Affairs, the more you may be taken up in serving the Publick, or in Study or Recreations; and by such Means you will find a Necessity to wear off the Fatigues of the Day by sound Sleep, and fit you to the Business of the next Day.

2. That *Sleep* may answer the good Ends expected from it, it is necessary that it be seasonable; Nocturnal Meditations are very unwholesome; and you'll find late Entertainments yet more prejudicial; it is enough quite to destroy your Health to wake in the Night, and sleep in the Day-time. That is much the best Sleep that comes on before Midnight; and is much more refreshing than that which you go into not till near Morning. Amongst the Blessings of Life the Poet reckons,

Nox



*Nox non ebria, sed soluta Curis  
Somnus qui faciat breves tenebras.*

3. Sleep ought not to be such only as mitigates and sooths your daily Toils, when seasonably indulged, but also at the same Time you compose your self to sleep, you ought to lay aside all Thoughtfulness and Concern; and to avoid the Intrusion of any Affairs domestick or foreign into your Mind; for those will disturb, if not quite prevent your sleeping, by which your Rest will be less refreshing. The following is to be observed with Relation to Health in general, and particularly to Sleeping,

— *Ante turam quicquid dolet exue Lectum.*

To this Purpose, in the Day-time avoid any bad Conversation, and what tends to the Corruption of good Manners, for so you will avoid the Stings of an unquiet Conscience, than which, nothing is more prejudicial to *Sleep*. But the Reflections upon well doing, are the sweetest Incen- tices to *Sleep*; while the irresistible Ap- prehensions which follow bad Actions, quite interrupt it.

4. Give me Leave, Sir, that with these Medicinal Instructions I may give you a Caution yet of greater Moment: I confess indeed, that herein I transgress the Province of a Physician; yet in my Opi-  
nion

nion, the Importance of the Matter will render it excusable ; I advise you to follow the Example of the eminent Dr. Brown, Physician at *Normich*, which you will find an Account of in his valuable Book called *Religio Medici*, SLEEP is so much like DEATH, that I dare never commit my self thereunto, before offering up my Prayers to Almighty God, and I take as it were my Leave of Day-Light in Communion with my Creator. When I go to Bed, this is the HYPNOTICK that I take ; nor do I need any other LAUDANIUM to compose me to Sleep, after having purposely given up my self thereunto, being contented to take my last Farewel, and to sleep until the Resurrection.

This is the only Antidote to expel the Poisons of the Day, to prevent the Infection of a wicked World, to guard against Devils and Darknes, and drive away the Fears of Death : Thus the Night closes the Day, so Death puts a happy Period to our Life, and so we come to enjoy at last a Day without Night ; which is what I heartily wish to you, who am,

Tour Most Humble, &c.

F I N I S.







a. 516

